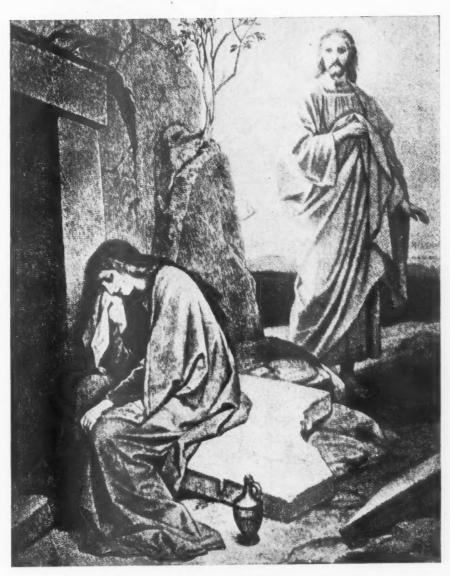
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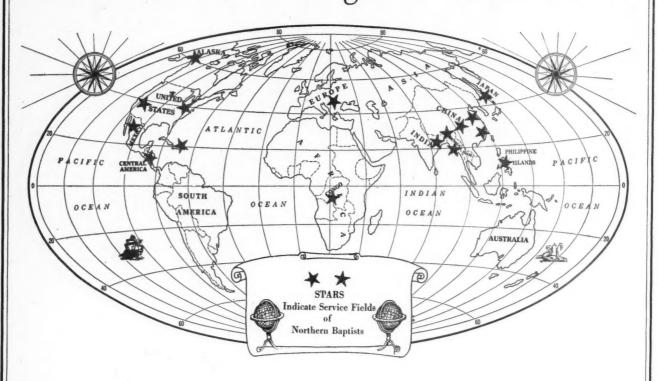
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MISSIONS



"HE IS RISEN"

Shall We Dim or Brighten These Stars?



An answer is due from every Individual Baptist.

For every star that marks a mission field there are millions of men, women and children who, in bodily and spiritual need, cry out for help that we are able to give.

The pledge you make through your church, and the gifts you make over and above your pledge, register your decision—your vote—on this question: Shall we uphold these partners of ours who are out in the line of battle, or withdraw them—the Baptist messengers who have gone out to all the world in the name of Christ?

Pledge week is your opportunity to make your answer known.

PLEDGE WEEK APRIL 12-19, 1931

QUESTION BOX

(Answers found in this issue)

1. Who lived "in a manner befitting his name"

2. On what field did two women "secretly unite to work together with the Lord"?

3. What family has given a thousand years of missionary service to India?
4. What percent. of Baptist church

members are said to be contributors of record to missions and beneficences?

5. Where is located the only Baptist hospital in all the Central American countries?

6. What are said to have become as characteristic of Moulmein as the old Moulmein Pagoda?

7. Who was "nearly killed" by her father because she was born a twin?

8. What percent. of "the ablest leaders of new China" are said to be products of Christian missions?

9. Who was the first missionary ap pointed to the Talaings of Burma?

10. What is the only place in Nicaragua where there is said to be an adequate Baptist church building?

11. How many "indigenous teachers" were employed last year by the W. A. B. F. M. S.?

12. Who reported 760 conversions as a result of three months' of revival services?

13. Where has a W. W. G. training course recently been started?

14. On what field were the largest number of baptisms in 27 years reported for last year?

15. Where was it necessary to engage a theatre because the church could not hold the congregation?

16. "I see no hope for China unless its leaders can-" Complete the sentence.

17. On what field is the door to every village said to be open to Baptist work?

18. What school in Burma reports an enrolment of 460 students this year?

PRIZES FOR 1931

PRIZES FOR 1931

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

For correct answers to 16 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to Missions. Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which the answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. Answers may be sent monthly or at the end of the year. All answers must reach us not later than January 1, 1932, to receive credit.

This contest is open only to subscribers.

This contest is open only to subscribers.

A Special Word to Subscribers

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GENERAL:

MISSIONS

NO. 4

AN INTERNATIONAL BAPTIST MAGAZINE HOWARD B. GROSE, D.D., Editor WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 152 MADISON AVE., NEW YORK CITY

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Top: dancing around the nat pole, an ancient custom of spirit worship in burma. Bottom: a group of padoung belles wearing brass collars and in holiday attire. Both groups furnish pupils for the vacation bible school ministry described by e. m. harrison on pages 196-200 of this issue

MISSIONS

VOLUME 22

APRIL, 1931

NUMBER 4

In the Vestibule of the April Issue



ISSIONS for April brings the message of the Easter hope. "I am the resurrection and the life," said Jesus, and in that assurance His disciples rest and rejoice. The beautiful conception of the artist on the cover carries its com-

forting vision of the risen Saviour.

This is the last issue in which Missions will have opportunity to impress and emphasize the claims of this fiscal year upon Northern Baptists. We have tried in various ways to point the intimate relationship between the mission work on the fields at home and abroad and the giving of the churches upon which the support of the work depends. A difficult year has called for an exceptional effort, in the spirit of faith and devotion expressed so stimulatingly by President Beaven. The Community Canvass, in any event, is not a temporary movement. It has the elements of permanency and positive advance in it.

The contents are attractive. Mr. Harrison tells us of the Vacation Bible School Ministry in Burma; President Liu reports Another Record Year at Shanghai College, a record-

making institution; Dr. Detweiler pictures The Fire of God in Central America; Dr. Axling sends a further account of that very remarkable Kingdom of God Movement in Japan—something to stir the sluggish blood. By reason of the celebration of its fiftieth anniversary, an Inside Picture of the Baptist Missionary Training School is given by students under the supervising inspiration of Mrs. Osgood. This reveals the wholesome life of the noted school founded and maintained by the Woman's Home Mission Society.

The editorials deal with the promotional aspects of the closing year. If only something could arouse that vast body of non-givers! Dr. Lerrigo says, "So This Is China," and describes it readably. Dr. Hovey shows the New Methods in Training the Negro Minister. Then there are pages filled with fresh news from the field; Society and personal notes; book reviews; Ambassadors, Guild and Crusade doings; schools of missions; forum of methods; good reading to the very last page, and a special word of importance on the fourth cover. Missions has done its utmost to make this a productive issue.

May will point the way to Kansas City.

There are two classes of Baptist church members—Givers and non-Givers. The Givers are again divided: (1) Contributors to current expenses only; (2) Contributors to current expenses and to missions and other denominational causes. To which class do you belong?

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Vacation Bible School Ministry in Burma

The fascinating story of the beginnings in Burma of a summer vacation ministry that has been of such great blessing to thousands of children in America

BY E. M. HARRISON, OF TAUNGGYI



A FLOURISHING VACATION BIBLE SCHOOL CONDUCTED BY E. M. HARRISON IN BURMA



HWE PYI — meaning Golden Land - is a village in Burma, situated in a lovely grove of cocoanut palms and massive bamboos, curving gracefully like huge, green ostrich plumes. In this village lives a lad who is a real hero, a product of our Vacation Bible School ministry. Our little hero's name is Mg. Aung Myat. One day not long ago he came to the Saya (teacher) and said, "Saya, I love Jesus and I want to be baptized." And the Saya said, "I am glad indeed that you love Jesus, but you are too young three seasons in to be baptized." But Aung Myat was School service not satisfied with such an answer. He

felt that being baptized meant putting himself on Jesus' side, so he wanted to confess Christ openly.

So the Saya said to him, "Aung Myat, your parents and grandmother are Buddhists and will object if you become a Christian. In fact, they will no doubt beat you and drive you from home and you will have no place to stay, no food to eat." The lad's faith met the test: "Saya, when we had the Vacation Bible School here two summers ago, we

learned a song which says that the Heavenly Father loves little sparrows and I know He loves me too, and I am not afraid."

Aung Myat then set about the task of winning his parents and he succeeded in getting them to come several times to services in the little school house. But the grandmother was both obstinate and bold. She said she would call in the Buddhist monks and give Aung Myat the initiation ceremony into Buddhism, which is usually a grand and gaudy occasion. But the lad would not be cowed into submission to such a procedure. With the courage of a Daniel, he persisted in his purpose, despite his grandmother's fierce threats and beatings. A little later, at the age of thirteen, he publicly confessed his Saviour during the Christmas season, and his persistence and gentleness of spirit quelled even his grandmother's fierceness. Thus the lad lived in a manner befitting his name, Aung Myat, which means "One who conquers nobly." He is one of many hundreds of Burma boys and girls who have been touched and blessed by the Vacation Bible School Movement.

Our methods in this work may be illustrated by the Vacation Bible School held during the summer of 1927, in the Christian Karen village of Kya In.

t

Since this was my first attempt of this kind in Burma, it was thought wise to hold the school in a village at least partly Christian. Sixty-five children were in daily attendance. The Seniors met in the chapel, the Juniors in the school house, and the Primaries under the palm trees, with clusters of cocoanuts hanging overhead and bunches of bananas suspended from branches near by.

We sought to correlate the entire program. For example, when the Seniors had the story of the Samaritan woman at the well, the boys—during the craft work period—made useful water dippers out of cocoanut shells and rods of bamboo. When the Primaries had the story, "God's Gift of Day and Night," they sang that lovely little song, "Father, We Thank Thee for the Night." When the Juniors had the story, "Helpfulness in the Home," they made brooms from the stems of palm leaves and went home to put the lesson into action.

The daily program was grouped under six heads: Worship, Music, Bible Instruction, Bible Story, Hand Work, Character Story and Flag Salutes. On account of the terrific heat, we began the day's work at seven o'clock, closing at ten-thirty, after which, despite the heat, there was a special Bible class for adults. In the school and in the homes we laid special emphasis upon cleanliness, sanitation, and temperance.

In the afternoon the teachers were busy getting stories and hand-work materials ready for the following day. At four-thirty we had playground baseball, badminton, horse shoes, and organized games for all ages and sizes. The whole village gathered each afternoon to look on, if not to participate.

Our greatest emphasis was upon religious education plus evangelism, or what we may call educational evangelism. There were three fields of evangelistic effort: the Vacation School itself, the village (not entirely Christian), and the surrounding fields and villages, which were almost entirely non-Christian. Every evening we organized ourselves, the members of the village choir, and others into one or two gospel bands and went to homes out in the fields or along the river bank or in some other village not too far distant, singing and proclaiming the glorious love of Jesus. It is a brave thing for a person to break the strongest of earthly ties—family, social, and national—and become an open adherent of a foreign religion. And yet, the human heart everywhere knows its need, craves for God, recognizes sincerity, and responds to love.

On the last day of the school, in the late afternoon, we had a display of hand-work and our closing day program, showing a great crowd of villagers and visitors some of the things the children had learned and made. After the school was closed, I stayed a week longer, visiting in the homes and teaching each evening a class on "The Will of Christ for Young

Believers." On the last afternoon of my stay in Kya In, after five weeks of prayerful, intensive effort by our group of workers, I had the great joy of baptizing in the river twenty-two people belonging to three different races and varying from ten to forty in age. Those were strenuous but happy, glorious weeks. Work with childhood and youth pays largest dividends, both in results achieved and in joy for the worker.

The motto of our Vacation Bible School movement in Burma is, "Jesus in the heart of every child and every parent." In Kya In lived a certain family—father, mother, daughter about twelve and son about eight. This man had a bad reputation; he was very irreligious, profane, and a drunkard. Our group of workers became especially concerned for this man and his family. He owned a very tiny strip of land. His house and everything in it were not worth twenty dollars. He worked for others as a daylaborer, getting the equivalent of about twenty cents a day. Liquor is sold in Government-licensed shops all over Burma and much of this man's meagre earning was handed across the bar. Our prayers and



IN AMERICA THE SAXOPHONE NOW REPELS, WHEREAS IN BURMA MR. HARRISON FINDS IT HAS THE OPPOSITE EFFECT

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A BEGINNERS' CLASS IN THE FIRST VACATION BIBLE SCHOOL AT MAUBIN, BURMA

efforts were not fruitless. Pentecost entered that humble home and I had the joy of baptizing the father, mother, and daughter.

When I revisited that village some six months later, the villagers testified that the former drunkard was now sober, a completely transformed man. Incidentally, that man gave me a remarkable present, the night before I left the village. He brought me a package containing three rupees (about one dollar). He brought not three silver coins, but 192 copper pice-64 pice make a rupee. He and his family had saved an average of one pice a day since the time of their conversion. Knowing how hard they all had to work, how bare was their little bamboo hut, how plain were their clothes, and how frugal was their fare, I felt that I could not accept such a sacrifice; yet I could not refuse it, for it was indeed a love-offering to the gracious Giver of Life, new and abundant.

In the summer of 1928 we held five schools, with a total attendance of 265. Of the five villages, four were largely or entirely Burmese-speaking Buddhists. In the summer of 1929, we had seven schools and one in October, the eight schools having a total enrollment of 540.



A SEWING CLASS IN THE VACATION BIBLE SCHOOL AT MAUBIN, BURMA

I referred above to our experiment of having a Vacation Bible School during the October holidays. Our schools were closed for sixteen days. The very evening after our Henderson High School (of Taunggyi) closed, two of our lady teachers, a high school boy, and I went to Pareh, a village of Taungthus, which literally means "Mountain People." The village, indeed, is on a mountain ridge more than 5000 feet above sea level. We had a three-hour session in the morning and another in the afternoon, then organized games, then the evening "song-andstory hour," into which the children entered most enthusiastically, often telling stories themselves, both from the Bible and from their own experience. Small wonder that some of the parents jokingly complained, "The children must be having a grand time. They scarcely come home to eat."



THRA BA TE, AN ENTHUSIASTIC SUPPORTER OF VACATION BIBLE SCHOOLS, AND BLU PAW, A STUDENT WHO, BEING BORN A TWIN, WAS NEARLY KILLED BY HER FATHER BUT RESCUED BY A CHRISTIAN BURMESE TEACHER

The first summer, when we had only one school, I gave all my time to that school. However, during subsequent summers, especially as the number of schools has continued to increase, I have had a rather strenuous time trying to pay a brief visit to each school. The schools have been held among various races-Burmans, Sgaw-Karens, Pwo-Karens, Taungthus, Chins, Padoungs—in widely scattered sections of the country, and the distances of travel involved have been considerable, especially in view of the slow methods of transportation available. I spent twelve weeks in Vacation Bible School work the past summer, staying usually about a week in each school and giving as much assistance and encouragement as I could. In all, eleven schools were held, in which seventy workers gave from three weeks to two



MR. HARRISON AND A HAPPY QUARTET OF VACATION BIBLE SCHOOL PUPILS

months of their vacation time, without remuneration other than necessary expenses. These eleven schools had a total attendance of 700 pupils, an average of over sixty each. In visiting the schools, I traveled—as nearly as I can estimate—12 miles by gharry and ricksha, 20 miles by sampan (small row boat), 20 miles by bicycle, 29 miles by ox-cart, 98 miles on foot, 380 miles by bus and motor-car, 460 miles by river launch, and 1600 miles by train.

By prayer, personal testimony, vocal and instrumental music, visiting in homes, stereopticon lectures, street preaching, and in other ways, we sought very earnestly to lead people to know and love and follow Jesus. There were scores of serious confessions and baptisms, the largest number being at Loikoung where, at the close of the school, Saya Ba Te baptized 26 people. About half were Vacation Bible School children and the other half adults of Loikoung and adjacent villages.

Due to the growth of the movement, I secured Ma Hannah as full-time Promotion Secretary of Vacation Bible Schools in Burma. She began her work last June. Ma Hannah is generally regarded as the best story-teller and children's worker in this country. Thousands of children affectionately call her Ma Gyi ("Big Sister") and she is often introduced as "The Children's Chum." She is the Pied Piper who can go anywhere, gather the children together and lead them whither she will, not by some mysterious charm or magic flute, but by the magic of love and the charm of her personality. She is now going from station to station, and from school to school, holding classes and giving information and inspira-

tion to groups of workers (teachers, seminary students, college students, Bible School girls, high school students, pastors) who expect to conduct Vacation Bible School in subsequent summers. I secured two-thirds of her salary from America and the other third from Burma. Next year I expect to secure half of her salary here and within several years all of it. The people of Burma are taking this movement close to their hearts, for it is a movement founded on an appreciation of the fact that Jesus took the children close to His own tender heart and spoke of them as symbols of the Kingdom of God.

I am conscious of being rich. In the words of Paul, I am as one "having nothing and yet possessing all things," for I prize above earthly treasures the love and devotion of some thousands of dear little friends scattered all over Burma. I often hear from some of them. This is typical, "All through the day we sing the songs we learned in the Vacation Bible School. Please, Uncle Happy, come back again next summer and teach us more songs, new stories and games. We all cried very much when our Vacation Bible School teachers left us and we pray daily that God will send you back to us next summer."

I am also profoundly grateful for the friendship of scores of young people who have served as "my fellow-workers" in these schools, and it has been an



MA HANNAH, CENTER, AND THREE OF HER HELPERS

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A BAPTISMAL SCENE AT THE CLOSE OF THE VACATION BIBLE SCHOOL AT LOIKOUNG, WHEN 26 PEOPLE WERE BAPTIZED

inspiration to me to observe so many of them enter into a more abiding fellowship with Jesus and into the abounding joy of "the second mile," by givingdespite the intense heat—a large part of their vacation time to this form of service. I know one very capable lady who, having experienced for three summers such joy and blessing in working with us for the children, has definitely decided to give up a lucrative position as a teacher and work as a Bible Woman at a far lower salary, with the intention of giving her vacations, as heretofore, to Vacation Bible School work and spending the rest of her time visiting new converts, following up contacts, and conserving results in villages where Vacation Schools have been held and in making arrangements for new schools. In fact, having some money saved up, she is actually going to work the first year without a cent of salary, but who will say that she will not get her pay in other and better coin? "The utmost for the highest" expresses the spirit of her life.

A Judson College Senior (B.A.), who had helped in a Vacation Bible School, wrote to me: "This last summer was the happiest vacation I ever spent in my village. It is very true that happiness lies in service and self-sacrifice. I am by nature somewhat reserved and I seldom mixed with the children or elders when I returned to my village during vacation. Only by intimate association with them in the Vacation Bible School did I come to realize the utmost need of my people. I have learned many things from you. I wish from the bottom of my heart to be like you and above all like Christ."

One who gives nothing to church or missions counts for as much as he gives

Another Record Year at Shanghai College

FROM A RECENT REPORT BY PRESIDENT HERMAN C. E. LIU

A LL the activities of Shanghai College are now in full swing. The College was opened in the early part of September. We have again broken our previous record in enrollment. There are 1827 students enrolled in all departments of our work, distributed as follows: College, 531; Middle Schools, 455; Elementary School and Kindergarten, 94; Social Center, 747. We were obliged to turn away a large number of applicants, as our dormitories are terribly crowded.

The general Christian atmosphere and interest of the students in religious activities have been very gratifying. There are forty-two per cent. of our College students who are Christians. We are told that it is the largest percentage of Christians in institutions of higher learning of our standing in China. Prof. J. B. Hipps has been the Acting Pastor of the College Church in addition to his regular teaching load. Under his guidance there are more than thirty fellowship groups or Bible classes organized with an enrolment of more than 300 students. Recently Principal Loh, of the Middle School, organized "Home Circles" for the Middle School students, with an enrolment of more

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than 200 students. The attendance at chapel and the Sunday services has been large. We have not yet started the evangelistic campaign, but already nine persons have been baptized.

It is the policy of the administration to engage teachers with strong Christian personality. We are especially fortunate this year in securing Christian teachers. One of the outstanding new members of the faculty is Prof. Stewart Yui, who was for many years the Head of the Political Science Department and Acting President of Tsing Hua University at Peiping. Prof. Yui has given up a remunerative position and declined several attractive offers in order to come to us. He has already endeared himself to the students and faculty.

Dean Van has been as energetic as ever. He has given his continuous attention to improving our academic work. Honors Day was observed on October 25th, when Dr. James H. Franklin gave the principal address. It is interesting to note that there are more girls than boys among those who received honors, although the total enrolment of the boys is more than that of the girls. We are again requiring our Seniors to write a thesis for graduation in order to help our students do some independent thinking and study. The extracurricular point system which we adopted a year ago is going on well. It is helping the students to be interested in academic work, as well as in extracurricular activities.

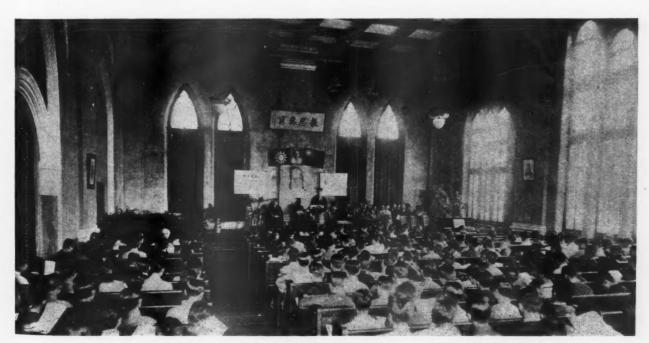
Principal Loh is making great improvements in the Junior and Senior Middle Schools. Our Elementary School and Kindergarten are in excellent condition; last year we had 74 students, this year we have 94. We have full attendance in our religious courses and Sunday school.

The new buildings for the Yangtzepoo Social Center have been completed. Under Mr. D. Y. Tsien's leadership we have succeeded in raising more than \$10,000 for these buildings. The laborers made generous contributions. We are planning to expand our activities there. Our greatest need on the campus in the way of a building program is for a chapel and a woman's building. We are counting on our friends in America to help us.

The College is continuing to enjoy pleasant relationships with its constituency and the general public. The China Baptist Alliance was organized in August, which includes all Baptists in China. They adopted Shanghai College and the Theological Seminary as the institutions of higher learning for the Baptists in China. Recently the President and ex-President White attended the conference of the China Baptist Council held in Swatow. It also pledged loyal support of the institution. We have received books and contributions from the general public, and we are sure that they all have an interest in us.

There are about 500 alumni scattered in different parts of the country. They are doing good work. Recently they have organized a club in Shanghai, with wholesome recreational activities, at 168 North Szechuen Road. The alumni are also trying to raise money for the development of their Alma Mater.

Shanghai, China, December 1, 1930



HONORS DAY IN THE ASSEMBLY HALL OF SHANGHAI COLLEGE. SECRETARY JAMES H. FRANKLIN IS SEATED AT THE LEFT ON THE PLATFORM AND PRESIDENT LIU IS SPEAKING

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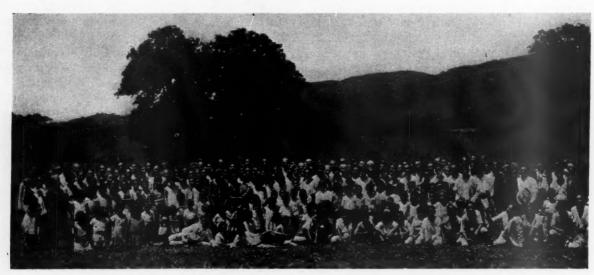
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The Fire of God in Central America

Highlights of a recent Missionary Tour through Salvador and Nicaragua By CHARLES S. DETWEILER, D.D.



ANNUAL PICNIC OF THE BAPTIST CHURCH, SANTA ANA, EL SALVADOR

I. On the Roof of Salvador

IUDAD BARRIOS means Barrios City, an ambitious name for a little mountain town in Eastern Salvador near the frontier of Hon-Ten years ago it secured the status of city because of the enterprise of its citizens, and took the name of Salvador's greatest patriot because it is his birthplace. Gerardo Barrios one hundred years ago was the leader of liberalism in Central America, who after a brilliant career as statesman and president was shot by the forces of reaction led by the clergy. Due to the fact that some of its leading citizens welcomed the gospel, Ciudad Barrios is a center of Baptist activity and has the largest church building in this part of the republic. A marble slab on the front wall of the church bears witness to the fact that the most liberal and conspicuous donors who made possible this building were a former missionary, Percy T. Chapman, and the late Dr. Cornelius Woelfkin. On his deathbed Dr. Woelfkin distrib-'uted to different missionary enterprises a large sum of money that had accumulated from the purchase of flowers to cheer him during his long illness. That which the Home Mission Society received from him was given to help build the church in Ciudad Barrios.

Up to within one year ago access to Ciudad Barrios was possible only after a nine-hour journey on mule-back from the nearest point on the railroad. Now it is possible to take the first five hours of that journey in an automobile and cover that distance in one hour.

Then one must mount mules and climb and climb and climb, until one wonders if the journey will not convert the mule into a biped walking upright. After one has gained the top of the ridge, one has a bird's-eye view of one of the most fertile plains in all the world, a tropical garden, sown in hemp, corn and rice, through which the railroad takes its way to its terminal on the Gulf of Fonseca.

No bishop of the church of Rome could have received a more honorable welcome than did the Mission secretary, who for the first time visited this distant and isolated outpost of the Baptist cause in Central America. When he reached the end of the automobile road he found the pastor and five of the leading members of the church in Ciudad Barrios, with riding mules for him and his companion, Missionary Todd, and a pack mule for the baggage. After surmountng the long, steep hill and when within an hour's ride of the town two others joined the party, so that it was an imposing cavalcade that clattered over the rough cobble-stone pavement into the city. And when the party reached the church building there was a large sign, reading that Doctor Carlos Detweiler would preach Saturday and Sunday night. If the Secretary had been a general as well as a doctor of divinity it would also have been advertised. That evening, as he sat in the dim light of the pastor's parlor, awaiting the call to supper, a barefoot man came to him and with evident reluctance asked if his doctor's degree was in medicine or in theology. Just as reluctantly the confession had to be made that it was only a theological degree.

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The man said that he was sent to convey him to a sick person, in case he should prove to be a doctor of medicine. Alas for the lack of a doctor! There are more than enough doctors of medicine in Salvador, but they are all in the large cities. When a doctor was summoned on one occasion from San Miguel to visit a sick man in Ciudad Barrios, he charged him \$150 for the one visit. No wonder the church's advertisement of the visit of a doctor raised hopes in people's minds.

We found in Ciudad Barrios no hotel and no dwelling house that had what we call modern conveniences. Behind the pulpit of the church are two dressing rooms for those who are baptized. These were furnished with canvas cots and washstands and served to lodge the two visitors. The nights are very cool in these mountains, and as no home seemed to be well supplied in bedding, the visitors supplemented the meager equipment of the cots by sleeping in their clothes. As a compensation for the few hardships endured there was the exhilarating air and the eager listeners. The church has a membership of forty-three and an average attendance at its services of from fifty to sixty. Here are bright, alert children whose lives would have little of promise were it not for the Sunday school, which stimulates their intelligence far more than the little public school that cannot take them beyond the fourth grade.

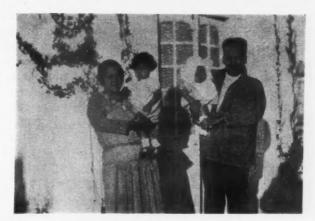


MISS E. M. BLACKMORE IN HER NEW MISSION HOUSE AT LEON, NICARAGUA

This church has its committee of propaganda that undertakes to distribute gift portions of the Scripture. Its enterprising pastor has a stock of books for sale, the only book depository in all this section. He keeps a colporter in the field, who is able to make a living by being allowed twenty-five per cent of all sales. Of course he sells Bibles and religious books, but to stimulate the sale of these he also sells good books of other kinds, such as dictionaries, histories, and a few carefully selected classic novels.

The secretary came away from Ciudad Barrios with a new vision of how Central America is to be evangelized. In the Baptist Mission there are pas-

tors who live on mule-back, who cover whole counties going from house to house, distributing literature and preaching in homes. The country people are being reached, and from them are to come the fresh, unspoiled candidates for the ministry, who some day after thorough training are to evangelize the cities that are as yet little affected by our message. We have waited a long time and are still waiting for a seminary in which to give a thorough training for the ministry. Meanwhile we thank God for these zealous, itinerant preachers who are evangelizing the country districts of Salvador. Tomorrow we leave Ciudad Barrios for attendance upon the Association of Baptist Churches of this end of Salvador. There will be at least 100 people (150 actually came), journeying there to attend a three-day meeting. church will send seven delegates and eight visitors, all of whom will travel nine hours on mule-back to reach the place. The Baptists of Salvador take their religion seriously and find in it their chief interest.



GRATEFUL PARENTS WHO CALLED FOR THEIR CHILDREN AT THE PUEBLA HOSPITAL

II. A Typical Preaching Center

Usulutan is no less Catholic than any town in El Salvador, and yet it displays posters in many places, warning the bishop of this diocese that he cannot succeed in his plans to secure title to the parish church and to the park in the midst of which it stands. "The substance of the doctrines of Christ are charity, righteousness, honesty, love to God and to one's neighbors. Are his ministers charitable, righteous, honest? Do they love God and their neighbors? As they have violated his sacred precepts, they are unworthy to bear the snow-white banner of Christ. The people of Usulutan will defend their interests against the usurpations of the clergy."

Still in spite of this defiance of the church they were throwing themselves body and soul into the celebration of the feast of St. Catherine, which began the night of my arrival. The park surrounding the church was thronged with people. In one corner was a merry-go-round with its noisy music; in front

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DR. OTA WALTERS WITH TWO MEXICAN NURSES AND TYPICAL HOSPITAL PATIENTS AT PUEBLA, MEXICO

of the church was a large screen upon which moving pictures were to be exhibited at public expense; in other parts were tents where men were raffling a great variety of cheap merchandise. In the center of these tents was a table heaped with the prizes. All around the edges of the tent the people were seated at tables, each person having a lotto card before him and grains of corn. The man in the center drew numbers from a bag, and as he called them off each person covered the number on his card. The first person who could cover every number received a prize. Then in all parts of the park were open-air restaurants where one could buy any kind of food from cold turkey to hot coffee. I went to sleep at night to the noise of the merry-go-round, and was awakened at 4:30 a. m. by the music of a band parading the streets to the accompaniment of explosions of giant fire-crackers. For three days St. Catherine was to be honored in this way.

The pastor of the Baptist church said that I would have had a larger audience—at least there would have been more children present—were it not for this celebration. As it was, the gospel hall was filled with a perspiring audience of sixty people, and there were enough children to insure the success of the singing. How could the pastor conduct the musical part of the service without an organ, were it not for the children's lusty voices?

Usulutan is the seat of one of the newer Baptist churches. There are seventeen members, and until recently they had been left without a resident pastor. In their zeal to have regular services they made an offer to bear a large part of the expense, if the Mission would settle a pastor among them. The arrival of the secretary from New York gave them an opportunity to show their gratitude for having a pastor. A large delegation met him at the station and escorted him to his lodging place, and in other ways they made it evident that they felt honored by his visit.

The audience was made up of people representing the middle class. The principal member of the church is one of the leading merchants of the city. There was also the family of the man who for a generation had been esteemed schoolmaster of the town. Two recent converts were notable; one was the colonel in command of a near-by seaport. The other was a farmer, who had recently been converted in the district prison, who had completed a sentence of twenty months for a crime in connection with a fight over land boundaries. A brother and brother-in-law are still in prison on the same account. They were reached through the ministrations of the pastor and formed the nucleus of a small group of converts in the prison. The priest succeeded in getting an order prohibiting Protestant services in the prison, but a new director has recently come into control who has again given permission to our pastor to preach to the prisoners.

Nearby are two smaller towns, visited by our pastor, in each of which there are groups of believers larger than in Usulutan. Eastern Salvador is a prosperous agricultural country. The soil is exceedingly fertile. Food is abundant and cheap. The people are poor but economically independent, there being many small farmers. Perhaps because of this fact they are accessible to the ministers of the gospel and unafraid of the threatenings of the dominant church. Here are many open doors. Oh, that we could send into this region more pastors to establish more preaching centers!

III. Among the Churches of Nicaragua

THE Baptist Church in Managua needs a building. From its beginning in 1918 it has met in a rented dwelling-house. Partitions have been torn down and by placing the pulpit at the juncture of an L an auditorium capable of suffocating 400 people has been secured. By repeated experiments it has been discovered that one hour and thirty minutes is the limit of endurance when used to capacity, as it frequently is. Bedrooms have been converted into classrooms for the Sunday school and an average attendance of 400 has been maintained. In honor of my visit and with a desire to impress me



TWO BABIES WHO COME UNDER THE KINDLY CARE OF DR. WALTERS

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with the need of a church building the attendance rose to 503 on a recent Sunday. A few days later the choir gave a concert to help raise money for the building fund, the freewill offering amounting to forty dollars.

The choir of the Managua church deserves special mention. It numbers thirty voices, all untrained except for the training given by the gifted pastor. When necessary to show how it can be done, he can sing any of the four parts. His tenor soloist is a convert of this past year. His baritone soloist is a Puerto Rican, a member of the U. S. Marine Corps. The choir gave the entire concert from memory. It had been well-drilled and its appearance on the platform in uniform dress added to the good impression.

For its new building the church estimates that it will need \$52,000, because it requires an auditorium seating from 800 to 1,000, with equipment for a correspondingly large Sunday school. Toward this sum it has pledged \$6,000, one-half of which is already collected; also an individual in the States has pledged \$5,000 and his church \$1,000, leaving \$40,000 to be raised by the American Baptist Home Mission Society.

After spending one week in Managua in a pastor's institute, we drove in an auto in one hour and a half to the beautiful little city of Diriamba, the only place in Nicaragua where there is an adequate Baptist church building. The pastor of this church has been laid aside by serious illness, and probably will never again be able to use his voice. During the past ten months one of the deacons has acted as interim pastor, and maintained all of the services. These include a number of outstations that have to be visited on horseback. At one of these outstations the people had built a chapel of rough unpainted boards with dirt floor. Nicaraguan Baptists are strong on self-help. This deacon, for example, is a medical practitioner, which means that having acquired through association with a physician some knowledge of medicine, he is allowed by the government to practice medicine in towns where there is no physician. At his own expense he had paid for the electric light installation in the Diriamba church.

From Diriamba we traveled down to the low country and embarked at Granada on the little S.S. Victoria for a five and one-half hour trip to San Jorge, the port of Rivas. Lake Nicaragua is about sixty miles long by forty wide. The prevailing winds are from the east, which means that the western side of the lake accumulates the high waves, and this means for most of us five and one-half hours of sickish misery. On the boat we found a party of U. S. Army Engineers engaged in the survey of the Nicaragua Canal route. A sergeant remarked that last spring his mother in Bay City, Michigan, was listening over the radio to an address by a mission-

ary from Nicaragua. Our Mr. Scott then told him that he was the missionary who spoke over the radio that day in Michigan. Expectation runs high among the Nicaraguans that our Congress will soon authorize the construction of the canal. When that day comes, will the Baptist Mission be prepared to stand the strain of the teeming life that the canal will bring, and will it be able to meet the many new opportunities for ministry?

Rivas is one of the cleanest and most attractive cities of Nicaragua. It lies three miles back from the lake, surrounded by green pastures and clumps of large trees. One had no difficulty in imagining oneself back in central New York. Here and there is a house surrounded by a yard instead of having an interior patio, thus showing American influence. There are a few old folks still living who remember



FRANCISCO MERCADO

One of our Nicaraguan converts, now a medical student in Mexico City

the days of "the transit" from 1850 to 1860, when thousands of Americans crossed the continent in Nicaragua and passed through Rivas on their way to the gold fields of California. The road from Port San Jorge to Rivas is still called Vanderbilt Road, because Commodore Vanderbilt maintained it and operated on it a line of coaches to connect with his lake and ocean boats. It was during "the transit" period that the famous filibuster, William Walker, captured the government of Nicaragua. Walker's friends was an American physician from New Jersey, James Cole, who married a Nicaraguan woman and settled in Rivas. His daughter, the mother of a family and now a widow, has recently been converted, and she recalls the fact that her father was a Protestant who always turned his back on church processions. In Rivas the Baptists meet in a rented building which is now too small for them. It would be the part of prudence to buy



BAPTIST DAY SCHOOL, DIRIAMBA, NICARAGUA

property before the Canal comes and sends land values sky-high.

From Rivas we went by auto back to Granada over a road that is yet to be built. The driver of the Ford was an expert in finding a way around most of the bad places and in mitigating the bumps, but in spite of his care we were bounced and trounced continuously for three hours, the fourth hour being over a newly-built section of the road. From Granada we drove to Masatepe in the hills. Here we found in our church many of the best people of the town. It is the home of President Moncada. Long before he became President members of his family were converted. Also many young people from this town have attended our school in Managua.

It was while I was in Masatepe that I was reached by long-distance telephone and informed that the steamship on which I planned to leave the country was arriving two days ahead of its schedule. As this was the only steamer by which I could make connection with the train across Salvador and Guatemala connecting at Port Barrios with a boat for New Orleans, which would be the last boat out of Central America making connection with

Christmas in Tarrytown, New York, I felt constrained to cut short my stay. The next morning we arose at four o'clock and drove our car into Managua to catch the morning train for the port. Fortunately Missionary George A. Riggs of Puerto Rico had come with me from Salvador, where his services as a builder have been loaned to the Woman's Society for two new school buildings; and he willingly consented to remain in Nicaragua for another week in order not to disappoint those churches that were expecting our visit. He had already endeared and commended himself to our pastors by his teaching in our annual institute.

Traveling in Central America is not an experience of loneliness as it once was. There are stations along the railroad where evangelical believers come to greet one as the train stops for a few minutes. On the English coasting vessel on which I embarked I found a brother in Christ in the assistant purser, who had been a Wesleyan lay preacher in England, and the boy who cleaned my cabin was an evangelical believer from Guayaquil Equador, who proudly showed me his pocket Testament. The Word of God is growing in Latin America.

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For six years the Northern Baptist Convention has been at work developing methods that would solve the dual problem—how to raise more money for missions and at the same time help the local church obtain the funds it must have to exist and grow. The Community Canvass is the answer.

The Kingdom of God Movement in Japan

A Stirring Account of the nation-wide effort under the leadership of the Japanese Evangelist Kagawa to evangelize the Japanese people

BY WILLIAM AXLING, D.D., OF TOKYO



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ROM every conceivable human angle the Kingdom of God movement in Japan is undertaking the impossible. It is attempting to rally every Christian and every Church behind a united nation-wide movement and create a

spiritual solidarity among the Christian forces of the Empire. This is something new under the sun and not only in this land but in any land.

It is engaged in an effort to evangelize every group and every class—30,000,000 farmers: 5,278,000 industrial and factory workers: 597,000 fishing folk: 459,000 miners: 1,033,000 employees in transportation services and the 1,158,000 toilers engaged on public works—the classes and masses which the Japanese Christian Church and the various foreign missions affiliated with it have left practically untouched during the past seventy years of evangelistic work in this land.

It proposes to raise the number of Christians in this land from 250,000 to a round million, not in order to enable the Japanese Church to glory in its numerical strength but that it may become a creative force which shall fix the ideals and set the pace in every phase of the nation's life.

It has, moreover, set out to humanize and Christianize the social and industrial order and make Jesus' way of life the norm in every relationship. This is a thing which has never been done in any land and which a large section of the older church of the West has never recognized as part of its legitimate program.

Nothing runs its roots down so deep as religious prejudice: nothing is so impregnable as sectarian barriers: nothing is so hard to overcome as denominational isolation, especially when it has worn itself down into a groove of 70 years' standing. Yet, in the face of all this, in ten months' time the Christian forces in ninety cities and prefectures have closed up their ranks and united in organizing district committees for the purpose of planning and conducting campaigns in their respective areas. These district committees form a network of evangelistic units clear across the Empire.

Forty of the 82 district committees have made plans during the autumn months to hold campaigns in 130 cities and towns.

During the first six months of the campaign special evangelistic meetings were held in 105 cities and centers: 382 churches put on special campaigns;

815 meetings were held, attended by 161,602 people, and 7,913 inquirers signed cards.

The Kingdom of God Weekly in ten months' time has leaped from an ardent hope, born in the heart and brain of Kagawa, to a weekly circulation of 30,000 copies. Already it is going out over the Empire at the rate of 1,600,000 copies a year and everywhere it is hailed as one of the most effective evangelistic forces that has ever been released in this Empire. A clerk in a Yokohama firm, out of his meagre salary, is taking 200 copies every week and distributing them among his fellow-clerks and friends. Judge Mitsui, of the Tokyo Juvenile Court, takes 70 copies a week and uses them among the juvenile delinquents whom he is trying to lead out into a new life. The Reinanzaka Church, in Tokyo, sells 200 copies every week among its members in order to give them a full-orbed vision of the Kingdom task. Other churches are doing the same. The story of the growth of this paper is one of the romances connected with this movement.

The campaign is making large use of three of Kagawa's books which are aflame with the evangelistic message—New Life Through God, Meditations About God, and God and the Gospel of Divine Love. Each of these is selling for the amazing price of ten sen (five cents). The country is being sown with these silent but potent messengers which find an entrance where no evangelist's or Christian's voice can be raised.

The movement has, moreover, produced five small books especially prepared for use in follow-up work with inquirers. This series of five is selling for fifteen sen. More and more we are coming to realize that it is not only inexcusable neglect but a crime before God to lead a hungry heart to take an initial stand for Christ and fail to feed the flame of faith that has been kindled.

This campaign is making its influence felt far beyond Christian circles. The last time that Kagawa spoke in Osaka, the Osaka Mainichi, an influential daily, invited him to hold a series of Christian meetings under its auspices, promising to put its circulation of a million copies back of the meetings for publicity purposes. Not long ago the Chugai Nippo, an outstanding Buddist daily paper in Kyoto, related to the Shinshu sect of Buddhism, came out in a ringing editorial saying that the Kingdom of God Campaign was one of the best movements that has ever been launched in Japan.

Of special significance is the fact that on October 29th, in one of Kagawa's meetings in Kyoto, Nishida Tenko, a well known Buddhist priest, signed a card indicating his purpose to accept the Christian faith. During the past ten years Mr. Nishida, as a Japanese St. Francis, has attracted the attention of the whole nation. He himself has lived a life of poverty and has espoused the cause of the poor. He has organized a Mutual Help Order, the members of which live a communal life. The doors of this Order are open to anyone who is in trouble or in need, either spiritual or physical. The members of the Order agree to render any kind of service at any time and in any place, even of the most menial type and without any stipulated remuneration. The headquarters of this group are in Kyoto and its members go from house to house, helping where help is needed, doing the most disagreeable work with a smile on their faces and expecting nothing in return unless those for whom the service is rendered volunteer to express their gratitude.

Communism is making tremendous inroads in student centres as well as in the industrial area and among the peasant class. The doors, however, are not closed to the Christian message. Some weeks ago I participated in a campaign in a rural town. Because the church of the town would not hold the crowds the local committee had arranged to hold the meetings in the auditorium of the public primary school. When I expressed concern as to whether my message, in which I expected to major on the evangelistic note, would be welcomed in such a place, I was told that the principal, although not a Christian, insisted that they wanted a religious message and the more Christian the better.

At the close of the message the local pastor asked that decision cards be distributed and while he made a ringing plea for decisions a good number of the audience signed cards as inquirers. The holding of a Christian evangelisitic meeting, closing with an appeal for decisions, in a Government Primary School is something which never could have happened anywhere in Japan a few years ago. It shows the turn of the anti-religious tide which has been running with such tremendous force the past fifty years among the intellectuals.

Two weeks later, the writer was asked to help in a campaign in two churches in an industrial center. Never during almost thirty years in Japan have I seen so many laboring men in a Christian church, wearing their working garb marked with the emblem of their trade. At the close, one-fifth of those present responded to the invitation and signed cards as inquirers.

Communism threatens to capture the best minds and the finest spirits among the students and to entrench itself in industrial centers and among the peasants, but it is doing so largely because the Christian Church has failed to think and speak and work in terms of the problems of our day. If, however, the Christian Church will arouse itself and face the challenge it still has a chance to win out in this fierce fight for the soul of Japan.

Although the Kingdom of God Campaign is no longer a one-man campaign but is increasingly becoming a movement of the Christian forces of the nation, Kagawa is still its outstanding figure. He has just returned from conducting a special effort in three of Japan's northern cities in which 1800 people signed inquirer's cards. This is the story wherever he goes. He is, however, carrying on the fight handicapped by serious ill health. So alarming have become the symptons that he has been compelled to enter a sanitarium for treatment and rest. This is a great loss to the Campaign but it will go on unabated. To date, more than forty men and women have been drafted as speakers in this movement and they will take up the torch and carry on.



AIRPLANE VIEW OF YOKOHAMA, SHOWING AREAS OF RECONSTRUCTION EQLLOWING THE EARTHQUAKE AND THE MABIE MEMORIAL SCHOOL IN THE CENTER

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Fifty Years of a Far Reaching Service

Inside Pictures of the Baptist Missionary Training School

COMPILED BY MRS. F. S. OSGOOD

To Those Who Cannot Come

OST urgently and sincerely every man, woman and child in the Northern Baptist Convention is invited to visit the Baptist Missionary Training School in this, its Fiftieth Golden Year. But we realize that distances are great, money is scarce, engagements prevent, or health forbids in many cases where love and interest urge. To our friends who cannot come we offer a tour of the School under the actual guidance of some of the people who live under its hospitable roof.

We can think of no vehicle so fitting to convey you to the "School beside the lake" as the magic carpet of Missions, which faithfully through the years has conveyed Baptists on Kingdom adventures sometimes as far as the end of the earth and at others as high as the gates of heaven.

Therefore, with your easy chair, under your lamp, as you open your magazine, you find yourself in the doorway of the Baptist Missionary Training School. A smiling slip of a girl greets you with the quiet courtesy of the old-fashioned lady, and leads you into the blue parlor, finds you a comfortable chair and answers your eager and breathless questions about herself and how she comes to be here.

Helping Hands

"I'd like to be a missionary like Dr. Katherine Mabie," said seven-year-old Dæsie as her Sunday school teacher, Miss Jane Skiff, finished reading a story about that famous missionary.

It was in those early years that this little Chinese girl, Dæsie Lawyou, inspired by one who had done great deeds in His name, first desired to become a missionary. At the age of thirteen she took her preliminary steps toward this goal by baptism into the Chinese Baptist Church of Seattle, Washington, thus becoming a follower of the greatest missionary, Jesus Christ. The next few years were hard ones as the Jesus way was full of lessons. Questions and doubts arose in the young adolescent mind. Should she become a missionary? The father of the house said all good Chinese daughters married young and made homes. The conservative Chinese folks laughed at the strange ambition of this daughter of their countryman. A trusting, loving mother and an interested missionary, Miss Alice F. Snape, became the girl's faithful guides during these difficult years.

Finishing High School at the age of seventeen, Desie stood on the question line. What next? How could she best prepare herself to do His will?

Through the efforts of Miss Snape, Dæsie went to the Western Washington Baptist Assembly for a few weeks of happy vacation. It was there she heard a talk given by the field secretary of Linfield College, at McMinnville, Oregon. He told of a college where young Christian men and women prepared themselves to do His work. In the meeting that followed Dæsie rededicated her life to the Master. She decided to enter Linfield College. In spite



DÆSIE LAWYOU

of being financially handicapped, she dared to hope, and asked God that the wish might be granted. Through the kindness of the field secretary and the president of Linfield College a scholarship was obtained. Studying and working for board and room made the following year a busy one. Suddenly the death of a loved father stopped short this search for wisdom. During the next year the saddened girl took on a new role of breadwinner. Nevertheless, she did not stop praying for the fulfilment of her ambition.

Working in an American home she learned to love little children. A thought came to Dæsie's mind. Why not train to be a missionary kindergarten

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teacher? Later, again, kind Christian friends opened the way. The Baptist women of Western Washington granted her a sum of money to use in training.

After a joyous year filled with rich experience at the Washington State Normal School, Dæsie Lawyou became a full-fledged kindergarten teacher. One milestone was accomplished. The next problem was to decide on a school for the proper kind of missionary training. Again the dear counselor, Miss Snape, advised. She related to the girl a bit about her alma mater, the Baptist Missionary Training School, in Chicago. It was a school where young women trained to live the four-fold life, and whose motto was, "Be Mine to Serve." She told of the place where the Spirit of Christ permeated the lives of each individual and glorified service.

Catching a bit of the wonderful vision of her teacher and friend, Dæsie entered the Baptist Missionary Training School in 1929 and found the "Doorway to Service." From that day on the seeking girl lived in a little bit of heaven. She found a dream school built upon prayers and close communion with God. Dæsie's vision became clearer and another milestone was accomplished. This year when the school celebrates its Fiftieth Golden Anniversary, she and twenty-eight classmates hope to receive appointments as missionaries under the Woman's American Baptist Home Mission Society.

How true are the words of Christ: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

As Dæsie Lawyou leaves you to greet new guests, a tall, fair girl approaches and introduces herself as Kathryn Beadle.

"I suppose," Kathryn hazards, in her droll way, "you are anxious to know if we learn anything here. Come and see the class rooms;" and as she leads you about, she talks.

Scholastically Speaking

Shakespeare says, "Nothing is good or bad until thinking makes it so." But what we think about things will affect not only ourselves but also others. What, then, shall we think? This is not an age of credulity; it is a time when young men and women want to know the true meaning of life. This School believes in studying the eternal verity, the essential truth. It believes in an open mind—a mind open to that which is noble and true—a mind that seeks "to weigh and consider," not to absorb; to understand, not to confirm and condemn. It believes in truth, in beauty, and in the genuine and the pure. Here we consider the ideas of each individual as important as our own; but before we accept an idea we try to be sure that it is sound and that the theories have stood the test of time. We seek for conceptions that are lofty, and ideals and standards that are high.

Never before have my studies been so interesting and fascinating. The Bible, which is the central text, is no more a book of stories and lives, but something living, something that has stood the tests and criticisms of generations in the past and will stand the test of generations yet to come.

In Religious Education we study how to meet practical life problems in the most Christian way. We learn that a child in Sunday school must be led to experience the reality that God is not something to be talked about on Sunday and then forgotten the



KATHRYN BEADLE

rest of the week, but that He inspires the most satisfying way of life; that religion is not a separate phase of life but has to do with all of life. We learn that our religion ought to influence every act, to be a part of our lives twenty-four hours a day, three hundred and sixty-five days a year. Such religion ought to present God working in His world in 1931 as well as two thousand or five thousand years ago.

This School is a place where we learn that education embraces all walks of life and all manner of experiences. Therefore, we study psychology, sociology, economics, English and church history. We study the technique of a missionary under instruc-

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tors of adequate knowledge and character. We listen three or four hours a week to teachers from the University and our resident staff. This School gives three years of college credit to students meeting its requirements. It seeks to develop a wonderful depth of character, character that is beauty and personality that is truth.

This School has indeed made me think more, see more, and feel more. It has helped me to find the true purpose of life, not "to have and to hold," but to give and to serve.

Kathryn Beadle.

Returning to the Reception Hall, you see a girl just entering the door. "That's Mae Hunter," Kathryn informs you. "She talks just like a book. I'll turn you over to her now"

"Come down to Heath's Haven," Mae says. "That is what we call the hospital suite. It is the setting for the story of Bessie Mae, a story typical of our hospital life here and our school life, too."



MAE HUNTER

Bessie Mae

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"Ouch!" The vanquished heroine readjusted the cushions under her throbbing pedal digit and sighed ruefully. Bessie Mae adored Captain Ball, but oh, how fervently she wished that she had not made that wild skyward leap after the ball just to keep it from her panting freshman guard. But she had. "And what's done is done," she concluded mournfully to her roommate in the School hospital the next day. Her roommate consoled her by telling her how much she had done toward helping the seniors win the

game. Bessie Mae, who was a little more than pleasingly plump, as were her Dutch ancestors, was painfully conscious of her athletic shortcomings, but her native optimism was returning and the pain in her ankle actually decreasing under the influence of such tactful praise as only thoughtful roommates can administer.

After Fran's breezy departure (her witty remarks and expansive good humor always left one feeling a bit breathless), Bessie Mae gave her attention to the notes which Fran had left for her. She was delighted with the collection. These were no ordinary notes, for among the seventy-eight students in B.M.T.S. were girls with fine literary ability and artistic accomplishments; hence many of the notes were original and decorative, while others simply contained sincere expressions of sympathy and a desire to see her back in regular school life very soon. One note from an artistic junior, which hailed her as "The Flying Dutchman," had pictured her in blue pantaloons and wooden shoes. Equipped with wings and fiercely clutching a gigantic ball this ludicrous figure was flying with tremendous speed toward a mark in the distance labelled, "Goal." Bessie Mae emitted a hilarious laugh as she recognized the head rising from the white Dutch collar as a representation of her own, cut from a snapshot.

"Here! here!" cried the nurse in mock severity as she entered Bessie Mae's attractive hospital room at the end of Vernon Corridor, carrying a steaming lunch tray, on which the seniors had placed a bright red rose. "I have good news for you," the nurse informed her as she straightened her pillows. "Since a sprained ankle shouldn't be contagious, the faculty have suspended the exclusion rules and you may have any of the girls in you'd like." That was good news and Bessie Mae thanked her and said, "The girls have sent in books and magazines and these lovely notes, but I am getting lonesome to see the girls themselves."

That very afternoon Fran came in and announced that Bessie Mae was serving tea, to which twelve guests had been invited. "Wh-what do you mean?" stammered her roommate. "How can I serve tea in bed and with that ankle elevated nearly to the ceiling?"

"Dot and I are getting things ready here in the hospital kitchenette and you're pouring," explained Fran and disappeared into the tiny kitchenette. From half-past three until half-past four Bessie Mae was in her element, greeting her guests and pouring tea from the dainty lustre-ware blue and gold teapot, passing the tiny sandwiches with pride and the delicious chocolate brownies which Fran's mother had sent in one of her famous "boxes." Bessie Mae loved to entertain. It was current belief throughout the School that Bessie Mae would be delighted with "One Lump or Two?" as a class motto.

That evening Bessie Mae was visited by Genevieve,

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noted for her clever readings, who kept patient and her friends laughing until bed-time with her impersonations and humorous sketches. "What an eventful day this has been!" murmured Bessie Mae as she went to sleep that night. "I haven't had an opportunity to be homesick or lonesome once!"

The next day was Thursday and the nearer ten o'clock came the greater grew a sense of loneliness in Bessie Mae's heart. For class prayer meetings were always held on Thursday morning from ten until ten forty-five, and she would miss it greatly. But someone was coming down the hall, more than one "someone" she judged from the sound of footsteps she could hear approaching, and in a moment the entire senior class was filing in, and happy Bessie Mae was informed that they had come down to the hospital to have prayer meeting with her instead of in the senior room. It was a beautiful service and when the last hymn had been sung and Bessie Mae was again alone she realized how greatly she had needed such spiritual refreshment, and she fervently thanked God for the thoughtfulness of her classmates.

That night the Glee Club serenaded her with "Oh, tell me, said a thousand-legged worm, has anybody seen a leg of mine?" and a good many School songs the echoes of which she fancied rang through her dreams all night.



ZORA MLEKUSH

"So far you have met only upper class girls," Mae informs you. "But I want to assure you that we are proud of our freshmen. Here is one of them now, Zora Mlekush. She wants to tell you why her brown eyes are shining with happiness. Oh, Zora, after our guest has talked with you, will you take her to Miss Utecht's office?"

"Perhaps," says Zora, "we might go right to Miss Utecht's office now, and while we are waiting for her, I will tell you the story of Her Heart's Desire."

Her Heart's Desire

It was several days before Christmas. The snow covered the trees and houses like a white blanket. Two children were finding their way through the dimly-lighted streets of Rankin to the small Baptist Mission on the corner. They were to take part in the Christmas program. Before the evening was over the boy received a box of paints and the little dark-eyed girl received a Dutch doll.

A few years went by and God called the little boy home. But the little girl faithfully attended the mission. In time, the little mission was transformed into a modern and well-equipped Center and the little girl became a young woman in whose heart there was growing a great desire, the desire to become a missionary. It happened that two of the missionaries were graduates of the Baptist Missionary Training School. They filled her with wonderful stories of their life in the Training School.

In the summer of 1930, the little girl gave her life to Christ and made known before her parents and friends her heart's desire to enter the Missionary Training School in Chicago. It was a blow to most of her friends, because they expected her to become a musician. Even though her departure meant the breaking up of a family quartette, the girl took a firm stand and could not be persuaded to give up her dream of missionary service.

Last September her wish was granted. With a heart full of joy and happiness she found herself in front of the red brick building whose white cornerstone said, "Baptist Missionary Training School, 1908." To her it was all a fairyland and the group of smiling girls that came to welcome her were the fairies. She at once became conscious of the peaceful and inspirational atmosphere that filled every nook of the building.

As she was shown to her room, with a heart full of love she said, "Oh, girls, this is more wonderful than I dreamed. I am so happy that I could shout with joy."

At last she met the fairy godmother, and looking up at Miss Brimson she said, "Yes, Miss Brimson, it is I. I am no longer just a pupil in spirit, but I am actually here."

The girl with the heart's desire is very happy and wishes that other girls throughout the whole world might find the same road to real happiness and joy that she has found.

Is Zora the girl with the heart's desire satisfied, you are wondering, as a strong voice from the doorway says, "They tell me that you want to hear about the work of the Baptist Missionary Training School carried on for the people in the community." It is Miss Utecht, the supervisor of field work, who tells you with pride of the School and its neighbors:

The School and Its Neighbors

Not only does the School reach out to the far parts of the city but it ministers, also, to its own community. Every day little bright-eyed Negro children come to the kindergarten where they are under the supervision of a trained teacher and the girls of the Training class. Tuesday and Thursday, both after

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school and in the evening, boys and girls, ranging from nine to fourteen years, come for our library hour, a time in which books are checked in and out, quiet games are played and often projects are carried through. Just before Christmas the junior group of girls made scrap books for the children of a Mexican Mission. Nothing ordinary were these scrap books. They were carefully wrought out with the idea of showing the Mexican children the necessity of clean hands, clean teeth, open windows at night, the little courtesies of life, as well as the care of one's room and a number of other useful bits of wisdom. Meanwhile the Negro children themselves were learning to make changes in their own ways of doing things.

Tuesday evening there is a class for mothers who bring their sewing and sit to chat a while, then take up some study of the Bible in which they are interested. The senior girls who meet on Friday evening are a group who have not been interested in church life, but whose appreciation of religious values has grown until their choice of a play given a while ago was "The Two Masters." No group of girls anywhere could put on that play with more feeling or finish than this one under the guidance of one of the seniors of the School.



SUZANNE RINCK (CENTER) AND TWO STUDENTS

A new group came to us for the use of the library and gymnasium a few weeks before Christmas. They were given an evening, but we were quite sure senior boys and some older could not be serious about coming to play checkers, flinch, captain ball just once a week. They were, and now are taking up a program similar to that of the Y. M. C. A. Comrades.

On Sunday from five to six is a vesper service attended by all ages. Two girls have charge of this hour and are trying through music and devotional studies to meet the needs of the group. Often the mothers pray and their prayers are of thanksgiving for the school and what it is doing for them and their children.

The biggest day of all is Saturday. In the morning a class of intermediate and senior boys meet in the domestic science department for a cooking lesson. If you could see them in their clean aprons, making bread-pudding, creamed carrots, or vegetable soup as seriously as does a nurse in her diet kitchen, you would realize why we are proud of that group. The girls have their turn in the afternoon. Once when potato salad was being made, the supervisor paid a visit to the class. "Gee, teacher," said one of the girls, "I'm gonna make a pint of this when I get home."

"I ain't gonna make no pint," said another, "I'm gonna make a quart."

Here they have a brief devotional talk or discussion of some problem of the girls, and when there is time they go to one of the parlors to sing songs and hymns, in the appreciation of which they are being led by the student teacher.

On this day, too, the junior boys meet for handwork. The junior girls have a sewing club and the tiny folks have a play hour in which free play, stories, educational games and handwork form a part of the program.

Of course, there are parties. We planned for about 75 for our first one this year but over 150 came. At Christmas time a strange thing happened. The senior girls and boys preferred the cooking classes to a party, so they met as usual; and more than that the girls met during the vacation period to check up on their note-books so that there should be no mistakes in recipes.

A teacher from a nearby public school visited recently because she wanted to see the "Training School" the youngsters tell about. And we hope it is worth telling about, and more, that it may mean much to the lives of those living round about us, not now only but for the years to come.

In answer to your question, "Where do your graduates go?" Miss Utecht says, "Come, talk to Miss Rinck, she will answer in part your large question.

And Miss Rinck leads the thought at once to the heart of it—the doorway.

(The picture we give is that of the main entrance to the Training School.)

The "Doorway to Service" A doorway—how intrigu

A doorway—how intriguing, how mysterious, how alluring—a doorway!

The doorways of childhood led to crumbling castles where beautiful princesses enchanted by weird witches lay sleeping, awaiting the coming of a prince to arouse them from their slumbers! In

youth the doorway opens not upon kings and castles but upon life and realities! Youth seeks that doorway through which he may be led out upon a quest—a quest that demands courage and truth to follow:

For fifty years fine, consecrated women of our denomination have found the Baptist Missionary Training School to be a doorway—a "Doorway to Service." There are many roads which lead out from this doorway of the Training School.

Down the coast of America goes one roadway. It leads to Puerto Rico, to Cuba, to Mexico, to Central America, to the warm, impulsive heart of the Latin-American. Here life is crowded and cheap; here life worships a dead Christ and follows blindly an empty symbolism. What a trail to the young woman today to traverse with her message of a living Christ and "abundant life."

Another trail winds its way to the south to the schools of the Negro race. Life has been hard and cruel and unjust for the black man, yet his heart is responsive to the love of Christ and to His way of life.

Again from the "Doorway to Service" goes another path, its highway dotted with Christian Centers and foreign-speaking churches. All races and nationalities are commingled, and each is endeavoring to make her peculiar contribution to the great American life. But jobs are few and rents are high; there is jealousy, race prejudice and social distinctions; there is struggle for existence and the anguish of loneliness. Down the pathway comes the missionary, and light dawns in the darkness of the seething masses of our great cities.

A rugged, desolate trail winds westward. It leads to a far away Indian settlement, high on a mesa where water is scarce and vegetation is meagre. It is not easy to go through the "Doorway to Service" to these lonely, waste places, but many await the coming of the Christian disciple to tell them of the "Jesus way."

In the years ahead other young women shall enter the Baptist Missionary Training School. They will come with their strong young bodies; with their keen, searching minds; with their deep spiritual convictions. They, too, will be trained for this highly specialized task. They, too, will find through the "Doorway to Service" the trail of purposeful, courageous, unselfish service along the highways of missionary effort!

A silence fell in the little room where Suzanne Rinck works out her plans for extending the influence of the School. "Now," she said, "You must meet our president. You know her already, perhaps. She will talk to you for a little while about the present School in the golden glow of its fifty years of successful service to the Woman's American Baptist Home Mission Society, to the Northern Baptist Convention, and to the world."

The Baptist Missionary Training School Today

Fifty years is a long time in the life of an institution. Fifty years ago on May 24, the members of the Board of the Woman's American Baptist Home Mission Society voted to establish a School where young women could be trained for Christian service. "If we are to have female home missionaries," some one said, "we must have a school where such missionaries can be equipped for service." So the first School established in America to train young women for Christian service had its inception.

After fifty years, the School continues with the same incentive—that of equipping young women for vocational Christian service. It is still one of the projects of the Woman's American Baptist Home Mission Society, which believes that its work must be carried on by consecrated young women equipped as definitely and specifically for their tasks as doctors and nurses. Today the School has about eighty students, gives three years of college work, and also a one-year post-graduate course.

The ideal of the School remains the same—to develop the mental acumen of its students; to fit them to serve by giving them an opportunity for such service in supervised field work; to help them to live the way of Christ in daily intercourse in dormitory life; to make the practice of the presence of God a reality through prayer—thus to send out graduates equipped for Christian service.

More than a thousand graduates, serving around the world on mission fields, in Christian homes, in local churches, rise up this year to call their alma mater blessed. They have been striving for two years to bring a Golden Gift adequate to express their appreciation. This gift is one of prayer for added students in the School, of 2,000 lives linked to God, and last spring a fourth goal was added, that of raising \$10,000 to make beautiful and worshipful the Morris Memorial Chapel in the building.

So the School of today is carrying on with a certain conviction that the need to which it administered fifty years ago is just as great today, and that the pathway which leads on into the future is bright and promising for the Baptist Missionary Training School.

Alice W. S. Brimson, President.

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THE EDITOR'S POINT OF VIEW



THE GOAL OF A NATION-WIDE EFFORT

In the opinion of many the present campaign, culminating in Pledge Week, April 12-19, is as important as anything the denomination has ever done in a cooperative way. How many Baptists realize what this effort means in terms of money—the total goal? It means the raising by all our churches of more than \$33,000,000. That round sum, plus \$362,000, was what the churches produced last year, for local expenses and missions combined. A big job, big enough to interest the best Baptist leaders everywhere, and—this great financial responsibility has in the past been carried year after year on the shoulders of a minority.

A study of Northern Baptist statistics shows how necessary it was to devise some method for the simultaneous strengthening of the local church and missions. We cannot continue to meet the needs of missions unless the local church, as well as the worldwide work which the local church supports, is given the benefit of denominational cooperation. With church maintenance expenses rising rapidly, just as living expenses have risen in the last fifteen years, the churches still had to carry on with no appreciable increase in the proportion of contributing members.

For six years the Northern Baptist Convention has been working to develop plans and methods that would solve the dual problem, how to raise more money for missions and at the same time help the local church obtain the funds it must have to exist and grow.

The Community Canvass is the result.

It gives us as the annual objective of budget pledging, the whole amount required to meet the local and missionary responsibilities of all the churches. The total is now about \$33,000,000, as stated, but it ought to be larger and will be larger if the denomination enrols 250,000 new givers by That is why, in the Community Canvass plans, so much stress is laid upon the necessity for thoroughness-thorough training of leaders, thorough measures to inform the membership, and complete thoroughness in following through until every person whose name appears on the master list has signed a pledge. With the power and influence of the whole denomination exerted to the full we may alter those depressing figures which have for

many years reminded us that less than a third of our members give anything to missions and only half of them contribute to local church expenses. Church after church has demonstrated in the last two years that these ratios can be changed, and in a manner that substitutes joyful fellowship for drudgery, relieves the pastor of time-consuming and soul-harrowing tasks, and vitalizes the church in every manifestation of its life.

When you sign the pledge that makes you a giver of record to the current expense and missionary funds of your church, you are not only aiding the church and missions in their immediate work, but you are helping to bring about one of the most constructive changes in the history of our denomination.

"FOR several years our gifts as churches to our missionary work at home and abroad have declined. Every decline has discouraged our brave missionaries and caused them to curtail their work. With the number of our people who are unemployed this year, it would be easy to send another message of discouragement to these workers at the end of the year. I suggest that we do just the opposite. We have enough people sending out messages of retreat, now we need a call to advance."—A. W. Beaven.

YOUR INDIVIDUAL RESPONSIBILITY

Now the question of increased financial support for Northern Baptist missions next year rests with the individual church member. The work of informing and organizing the constituency in preparation for the most extensive simultaneous Every Member Canvass in the history of the denomination has been done.

What remains to be done is to ascertain, in the period April 12-19, the response of the individual to the appeal that has been made by so many churches in one of the most important cooperative undertakings that the denomination has ever launched.

It is an effort that has behind it the full power of the denominational organization, which for the first time has been used in a large way to help the local church raise the funds it requires for current expenses as well as the missionary budget.

In the last resort all depends upon the impression that has been made upon the individual Baptist. If he has listened at all he knows that upon him de-

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pends the future attitude of our denomination toward a gospel-needy world. He knows, as all sensible people know, the value of concerted action by the churches and by members of the individual church, in providing for both local and missionary needs before the church year begins. He knows that missions have not failed those whom they were created to serve, at home or abroad, but he also knows that thousands of professing Christians have failed missions.

The Community Canvass is an effort to align the entire Northern Baptist membership in support of those phases of Christian service which more than any other have given our independent churches the character of a denomination. A world-wide chain of Baptist outposts will expand or contract as the individual Baptist decides to pledge or not to pledge.

DR. AGAR SAYS:

Northern Baptist Churches enrol 1,398,963 members.

Of these at least 26% are non-resident. About 51% of the total membership worship in their church sometimes.

About 23% do all the work of the local church. About 51% are contributors of record for local church maintenance.

About 30% are contributors of record for mis-

sions and beneficences.

About 67% of all monies paid in to church treasuries for church support or missions are produced by less than 17% of the membership.

A QUESTION OF ATTITUDE AND SPIRIT

Comity and cooperation undoubtedly present the most difficult problems when it comes to actual dealing with local situations in home mission fields. The closing words of the Washington Congress findings are therefore of particular significance. They were unanimously adopted as follows:

It is our conviction that the important consideration now in the development of comity and of the practice of cooperation is not organization, or technique, but is a question of attitude and spirit. We believe that we have the technique to analyze the situations requiring cooperative action or comity adjustments and that we have or can develop the organizations and the techniques necessary to handle them as soon as all the factions involved sincerely desire to deal with such situations. We do not underestimate the many real difficulties involved in the solution of these problems, but we feel sure that no difficulties will prove serious enough, that no obstacles will be sufficiently insurmountable to keep us from cooperation and unity when we all really want cooperation and unity. Conversely, we feel that no difficulty is so trivial, no problem so easy

of solution, but that it will suffice to keep apart those who do not wish to come together.

This conviction leads us to emphasize as of fundamental importance the necessity of a wide scale and persistent campaign of education to be directed simultaneously at boards, field officials, church judicatories both major and minor, ministers, and the rank and file of church people. Further, we feel that this campaign of education should proceed by emphasizing the spiritual and practical advantages to be achieved through cooperation and by emphasizing the need to strengthen and extend the work of the church to the end that the full purpose of home missions may be accomplished.

NOTE AND COMMEN

Tone of the most attractive of recent leaflets is entitled "60 Facts," published by the Foreign Mission Societies conjointly. The question follows: "How Many of Them Do You Know?" And if you are honest, you will doubtless admit that you know comparatively few. Send to the Literature Bureau for a copy and test the matter. And note especially the following reminder on the last page:

Every contribution to the unified denominational budget, through local church envelopes, or otherwise, helps to make possible the carrying forward of the work described herein as well as many other equally worthy missionary projects at home and abroad, which, taken together, constitute the entire cooperative missionary program of Northern Baptists.

The new literature is both interesting and instructive. The Home Mission Societies have reprinted from Missions the well-illustrated account of "Mexicans in the Great Lakes Region," written by Coe Hayne. This answers all questions concerning an important element in our newer immigration. In the line of Field Surveys, Assam is the latest in a series of illustrated descriptive sketches of Baptist Mission Fields. These are adapted for wide circulation and fit perfectly into mission circle programs. One of the unusual leaflets is another reprint from MISSIONS, that striking article by Brayton C. Case which was entitled "Pigs, Rice, and Religion." If you know of any Baptists who are not interested in missions, see that they get a copy of this graphic illustration of religion at work. The Board of Missionary Cooperation is bringing out this literature for the missionary societies in admirable taste. It is for pastors and people to see that it gets circulated and read. A word from the pulpit would help.

As we go to press, the great news comes that Mahatma Gandhi and Lord Irwin, Viceroy of India, have signed a peace agreement which, if carried out, means the calling off of the non-violence campaign, the release of 50,000 prisoners, and the working out of a dominion-status government for India in accordance with the London Round Table constitutional proposals. At no time has the prospect for India's future been so bright. We have a full story of India, written by Dr. J. C. Robbins, already prepared for a coming issue.

Carried out vigorously, in cooperation with the Community Canvass, such a campaign would give the church a new moral and spiritual power



An Easter Prayer

TE thank Thee, O Lord, for the faith which overcometh the world. We thank Thee, too, for the victory over death; that the tomb cannot hold our dead nor the grave enclose our beloved. We thank Thee that in the light of Easter even death, that was the king of terrors, has become a hallowed thing, the answer to our prayers for life, more life and fuller. Help us to think of death not as the end of being but as its true beginning; not as a wall against which we dash our heads but as a door opening to a larger room of the Father's house, a room prepared for us and made homelike by those who have gone before. Give us the sure faith that looks beyond the grave and trusts the larger hope. We thank Thee that when Thy children die it is into a Father's hand they commit their spirits, and that in Thy hands they are safe. We thank Thee for all our great and noble dead who have enriched the world evermore and being dead yet speak to us. We pray that the work they have passed on to us may be taken up and carried forward with a will, and may we walk from day to day as those who are engaged with affairs of eternity. Strengthen thou, O Lord, the heart of those who weep by new-made graves and by graves that seem opened but yesterday though years have passed over them. Let none linger where they left their dead. May a voice speak to them in the garden and say, "Not here! Risen! Alive for evermore!" Amen.

My Risen Lord

My risen Lord, I feel thy strong protection; I see thee stand among the graves today; I am the Way, the Life, the Resurrection, I hear thee say,
And all the burdens I have carried sadly Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
This Easter day.

-Author Unknown.

Easter Thoughts

I believe in conscious personal immortality most of all because I believe in Christ; in what He had to say about duty and destiny, about God and the human soul; and because I believe in His resurrection and in all that His resurrection signifies and signifies forever.—Robert E. Speer.

I believe in a future life because Jesus believed in it.... Moreover, He was able to certify to the consciousness of His contemporaries the fact that He was still alive after they had seen Him die in a public place called Calvary. "He showed himself alive," was the brief, forceful, sufficing account of the matter given by His disciples. I hold with them in feeling that by His words and by His personal victory over death, He brought life and immortality to light.—Charles R. Brown.

I believe in immortality because Jesus taught it and believed it. That is all the proof I need.—Charles M. Sheldon.

Easter

Sing, soul of mine, this day of days.
The Lord is risen.
Toward the sunrising set thy face.
The Lord is risen.
Behold, He giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, His holiness; for conflict, peace.

Arise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in His victory
And life eternal is for thee,
Because the Lord is risen.

-Author Unknown.

O death, where is thy sting? O grave, where is thy victory? But thanks be to God, who giveth us the victory through our Lord Jesus Christ.—1 Cor. 15:55-57.

For this corruption must put on incorruption, and this mortal must put on immortality.—1 Cor. 15:53.

Do something for somebody always,
Whatever may be your creed;
There's nothing on earth can help you
So much as a kindly deed.
—J. S. Cutter.

He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.—Words of Jesus, John 5:24.

A living Christ, dear friends—the old, ever new, ever blessed Easter truth! He liveth! He was dead! He is alive forevermore! O, that everything dead and formal might go out of our creed, out of our life, out of our heart today! He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with Him! Live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud and the letting the life out to its completion! May God give us some such blessing for our Easter day.—
Phillips Brooks.



A SCENE ON THE LAKE AT HANGCHOW, EAST CHINA. THE CAMPUS OF WAYLAND ACADEMY MENTIONED BY DR. LERRIGO ON PAGE 220 IS LOCATED NOT FAR FROM THIS LAKE

So This Is China

BY P. H. J. LERRIGO

Home Secretary of the American Baptist Foreign Mission Society



O casual visitor may interpret China. Her inner heart reveals itself to those who live long with her. But there are aspects of life in China which the fresh observer may note and pass on to others without attempting to dogma-

tize as to their meaning. Every such report should be with apologies to those men and women from abroad who have made China their life-long study, as well as to the Chinese themselves. The present observer has noted a number of things and attempted to write them down on the spot.

THE COMFORTABLE CHINESE

The Chinese know something about comfort. Even Sairey Gamp leaning at ease on her patient's pillow while she disposed of her favorite "cowcumbers" and pickled salmon could teach them little about making themselves at home. A whole army of itinerant merchants congregate about the water-front to minister to the simple needs of the coolies who pull the jinrikshas, carry the burdens or row the boats.

The burden is dropped for the moment, a few coppers change hands, the worker squats comfortably beside the little stand, and at least temporarily he soaks in relaxation and comfort. There are portable stands where little "snacks" of all kinds may be bought: cakes, meat, shrimps, dried fish, lychees, tea, olives; or, for the children, sugar horses and elephants or candied lollipops. If he wants his hair cut a dozen ambulatory barbers' chairs and wash basins

await him. The copper commerce in little comforts is enormous. The fruit man will peel your orange and all but eat it for you. And so the burden-bearer goes on his way rested, re-strung and basking in a sense of well being, until some time later the shrill flute of the olive-vender or the raucous cry of the cake-seller impel him to exchange other copper for another homeopathic dose of creature comfort.

It is true the travelling baker and the little wayside restaurant keeper mould the dough and turn
out their brilliant yellow cakes with "unwashen
hands," and the great, sociable flies take tribute
from sweetmeats and fried fish impartially. But do
not take it too much to heart. Most of the dirt you
see is cooked dirt and brother coolie is in less danger
than you might suppose. The passing years have
brought him a degree of immunity, the water for
the tea has been boiled, and the table delicacies come
to him as the quintessence of cooking wisdom distilled through four thousand years of culinary experience. Moreover, many of the tid-bits offered to
the passer-by look deliciously tempting and smell no
less so.

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THE CHINESE IS THE SUPER-WORKER

At least it seemed so to me. Surely the coolie earns his scrap of comfort, for if ever man toiled at a task he does. Whether he be boatman, porter or riksha man he appears to set himself to his toil with lavish, unsparing effort. We hired a boat to cross beautiful West Lake at Hangchow. The sun was sinking behind the hills, a keen high wind had

arisen, the stars twinkled and the hazy lights beckoned invitingly from the opposite shore. An old wrinkled woman had occupied the seat in the stern, but this was man's work for the wind was against us, so she relinquished her place to her equally aged husband who appeared glad enough to get the job, for his face broke into a network of smiling lines. It seemed, however, that he was not to toil alone, for a young girl of thirteen with a bright, alert expression, though undersized for her age, took the place in the bow of the boat and for the forty minutes of our passage through the darkness pulled a vigorous oar against the stiff, cutting breeze. She seemed to be a little bundle of sinews and nerve.

Sinews and nerve too, seem to be the equipment of the man who pulls the jinriksha and marvellously threads his way through the maze of tangled traffic on the narrow streets. He cannot afford to run into his fellow. It will take too much out of him in muscle-strain. Nor can the four or five coolies who are straining every sinew at the ropes which bind them to the hand cart loaded with a fabulously heavy burden of roofing tiles or iron ware or rough printing paper. The shock of a collision would consume more energy than many yards of straight travel, burdened as they are, and hence a marvellous skill is developed in the art of keeping out of The single carrier with his bamboo stick swings his heavy load within a hair's breadth of his competitor but for the most part avoids him, even though his load of turnips, cabbage, bricks, bamboo, sand, gravel, wood, clay, flour, live pigs or what not may weigh from one to two hundred pounds.

BUILDING THE NEW CHINA

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Chinese thews and sinews are being used to some purpose these days. The whole land is full of ancient monuments. Myriads of graves scattered in every direction and more or less ornately decorated with stonework, thousands of widows' arches and gateways, and multitudes of stone steps and causeways leading to richly carved temples and shrines testify to the unsparing labors of other days. A more utilitarian monument of the past consists in the thousands of miles of foot-paths paved with stone which wind through the meadows and ricelands and over the crests of the mountains. What incredible labors have been involved in the accomplishment of such tasks!

Today these labors are turned in another direction. Everywhere one goes the most intense activity is observed in the construction of public improvements. The impression prevails in America today that China is a war-torn, famine-ridden country, wallowing in almost hopeless political and military confusion. The astonishing truth is that notwithstanding famine and civil war public works are being carried out in almost every part of this great

land. Given five years of peace and there will be a new China.

The Sun Yat Sen memorial in Nanking is not yet completed. In spite of its unfinished condition it lies half way up the mountain side in singular dignity and beauty, a glorious outward demonstration of the inner ideal which it enshrines. To approach it a great newly constructed seven-mile boulevard cuts through the heart of the city and quickens the sluggish pace of economic progress for Nanking's business men, soldiers, educators, politicians and coolies.

Of Hangehow the Chinese say, "Above is heaven. on earth is Hangchow." It has been reckoned the most beautiful city in China, but today it undergoes remodelling. Broad avenues lead from the shore of exquisite West Lake through the old city cutting at right angles and rivalling in width the ancient thoroughfare which Marco Polo praised as one of the most impressive boulevards in the world. In the memory of living men Hangchow became a jinriksha city. (This mode of conveyance was introduced in the year 1899). Within the past ten years it has become an automobile city. city wall is left standing only in spots and the moat which surrounded it is to be utilized in the provision of a city water supply, the reservoirs and pumping stations for which are now under construction.

Ningpo has removed its ancient Saltgate and started to raze its walls to make way for motor-car traffic. Crowded into the center of the city is a new park with grottoes, sunken gardens, fish ponds and arbors, a modern recognition by an ancient city of the popular need for recreation.

Kulangsu digs ditches simultaneously in almost all its important streets from water front to the peaks of its hills. In them it is laying water-pipes up which will be forced the city water supply from boats which ferry it across the river.

Amoy is well-nigh ripped asunder by the pick-axe and the shovel. Within two years broad roads have been cut through the most thickly populated residential and business sections. Others are in process of construction. The gaping interiors of dozens of buildings are exposed to view where the inexorable line has been drawn indicating the limits of the new avenue. Perhaps the most amazing thing about this wholesale reconstruction is that 120,000 graves have been removed beyond the city limits to permit the proposed changes. A mile farther out the rocky hills rise behind the town and a noble dam encloses a beautiful lake which in recent months has been harnessed to the needs of the city below.

City remodelling is apt to be a ruthless business in China. It has little respect for old superstitions or even property rights. But when a whole nation suddenly awakens to the fact that it has been sleeping a civic slumber while the cities of other lands have experimented, expanded and developed nor-

mally, it is not surprising that forceful measures should occasionally seem needful.

What is surprising is that technically trained men should be forthcoming to carry on public works of this character in so many important places at the same time, and equally that local confidence and courage should be sufficient to lead business men and city officials to dare such radical and costly works at a time when all the world has thought of China as under the iron heel of war. Some of these modern Chinese city planners and engineers show genuine vision. In the center of a second rate city is a brandnew park covering several acres. The landscape gardening and brick work are still incomplete, but it has already become a veritable playground for the people, offering a ball field, a broadcasting station, a children's sand-field with cement coasting chutes and gymnasium apparatus, tea gardens, band stands and lakes for aquatic sports, all on the latest pattern of occidental amusement park building, but free to the public and supported by city funds. Foreign construction, skill and technical equipment are commonly used to help to bring about these changes, but Chinese initiative is responsible largely for their being undertaken and an increasing measure of Chinese leadership and knowledge is utilized in carrying them out.

Having cited such encouraging facts as the above one comes across an indication of the extraordinary difficulties encountered in carrying out enterprises of this nature. In 1928 workmen were cutting a way through a pass in the hills beyond Hangchow to make a road to a neighboring town. Suddenly their tools encountered a large layer of white quartz. Convinced that they had struck the backbone of the dragon which inhabits the hills, the workmen threw down their tools and to date have been unwilling to resume them.

CHRISTIAN CONSTRUCTION CONTINUES TOO

Three years ago there were those who assured us of the demise of the Christian movement in China. Indeed there seeemed not a few people who were perfectly willing to assist at the funeral of the Chinese church without taking care in advance to assure themselves of the patient's decease. At present it would seem the report of her death, like that of Mark Twain, has been "very much exaggerated."

The incidental evidences of the growing power of Christianity as a factor in the construction of the new China are almost of more importance than the actual numerical advance in church membership, which is of great importance itself. The testimony of a Chinese fellow-passenger on a coasting steamer is worth quoting: "95 per cent of the ablest leaders in the new China are the product of Christian missions." One could discount such a statement considerably and still find it of significance, especially as the man who made it, a Mr. Yang, a business man of

Nanking and the Dutch East Indies, has no official connection with any mission but is merely a layman in the church.

The new turn in the tide of sentiment among the students of Christian schools also trends in the same direction. It was easy to assume that because compulsory religious education was forbidden in registered schools, their power as an agency for Christianizing China's youth was at an end. Nothing, however, could have been farther from the fact. The elimination of the old-time required religious service from the schedule immediately threw upon Christian educational leaders the obligation to find a better substitute. On the whole the cause seems to be the gainer by the change. To quote a leading Chinese educationalist (President Herman C. E. Liu of Shanghai College), "The Government cannot put restrictions upon personal contacts."

STUDENTS CHOOSE THE CHRISTIAN FAITH

Wayland Academy of Hangchow is a registered school. It has a Chinese principal, Mr. B. Y. Hsu, and conforms to the new demands of the Nanking government. Compulsory religious education is no longer possible, but in place of it the Christian ingenuity of its principal and teachers has found means for the effective presentation of the Christian faith. Mr. E. H. Clayton has already indicated this in his informing article in the March issue of Missions. At the time of our visit a series of meetings for the students had just been completed. They were conducted by a young evangelist from Shanghai, Mr. Dzaw. A profound impression was produced and the seed sowing of the year came to an abundant fruitage. More than fifty boys and young men asked for baptism. The questions asked by the church leaders in examining these lads were searching and significant. Why do you want to be a Christian? Is your family Christian? If not, will they oppose you? If so, what will you do? Do you read the Bible regularly? When do you pray?

The alert faces of the youngsters and their naive answers to the questions put to them were full of interest. One young lad of fifteen responded to the question: "Do you read your Bible?" "Yes, I generally read it, but this week there have been examinations and I have had no time." Pastor Wong immediately explained that they were exactly the circumstances under which he needs it.

Occasionally glints of humor enlivened the examinations.

"We examined and accepted your twin brother yesterday. What would you do if we refused you?"

"I would just go on being a Christian and come to you again later. Then I would ask my brother how he got by, and I should know what to say."

On the following Sunday the church was packed with the fellow-students of those who were to be baptized and their friends and relatives, and the

whole morning hours were devoted to a special service, at which 35 of the lads were buried with Christ in baptism.

A circumstance which added beauty and significance to the occasion was the baptism of little Martha, the daughter of Mr. and Mrs. E. H. Clayton, who are putting their lives into Wayland Academy. Martha was examined by the same committee as the boys and was received as a member of the Chinese Church.

SUBSIDENCE OF ANTI-CHRISTIAN AND ANTI-FOREIGN FEELING

But Wayland Academy is not the only school where evidences of a new interest in Christianity is apparent. Shanghai College, Ningpo Middle School, Hangchow Union Girls' School, Riverside Academy at Ningpo, Yuih Dzae Middle School at Shaohsing and others have registered a similar awakening by recent baptisms. Many churches, too, are reporting increased attendance at the services and a subsidence of the fear caused by the bitter anti-Christian and anti-foreign outbreak of three years ago.

Perhaps the recent baptism of Chiang Kai Shek, the President of China, has helped to re-establish confidence. But if so, it is merely incidental to other causes for the new interest, for very little is said about the President's conversion. Far from exploiting it, there seems to be a feeling that decent reticence should be maintained in respect to what is, after all, an intensely personal matter. The Chinese papers have said practically nothing about it, and although the fact is well known among Christians, its significance is not unduly emphasized. Those of our friends who are close to the President have told us that the ceremony was a very simple and solemn one and that he seemed deeply sensible of the spiritual significance of the step he was taking. A Nanking friend who has opportunities for knowing something of what is said in the inner circles quotes a statement by the President somewhat to this effect: "I am deeply disturbed about the present situation. I see no hope for China unless its leaders can develop character, and as I consider the Christian men in our group, I believe that hope lies in that direction."

When you sign the pledge that makes you a Giver of Record to the current expense and missionary funds of your church, you are personally doing your share to make a better world

A cut in our benevolence giving this year would seriously check the program in missionary activities here and abroad

New Methods in Training the Negro Minister

BY GEORGE RICE HOVEY



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N slavery times it was in many states unlawful to teach the slave to read. When the Civil War ended one of the first movements in the North on behalf of the freedmen was to give an education to their preachers. In barracks

and church basements the illiterate preachers were gathered and taught the Bible and reading and writing. Soon, however, the children, who needed the same elementary education, came in large numbers to the same schools. The pastors, embarrassed in finding the children surpassing them in learning, gradually fell off in attendance. So the first effort to train Negro preachers proved ineffectual.

Then the Home Mission schools formed separate classes and departments for the training of the preachers. These ministerial and theological departments gradually developed standards of admission and of work, and succeeded in giving a good high school and theological training to a very limited number, although hundreds in all, who have done a great work in leading the race. But probably not

more than five per cent of the pastors received the whole or any large part of such a course. The schools have failed to train about 95 per cent of the Negro ministry.

Thirty-five years ago Dr. Henry L. Morehouse was keenly aware of the failure and undertook to solve it by the New Era Institutes. The Southern Baptist State Conventions, the Home Mission Society and the Negroes were to support these institutes at an estimated cost of \$40,000 a year. Five or six Southern states cooperated in the work for from two to five or six years, when one by one they withdrew their aid. The institutes meanwhile had not come up to full expectations and so gradually dwindled till they disappeared. Their failure seems to have been due in part, at least, to the fact that outsiders, of a different race, with little personal acquaintance with Negro ministers, imposed upon them their own ideas of suitable lecture courses and methods, and failed to provide what would attract and hold these preachers. Many other institutes have been held here and there in recent years, without doubt help-



NEGRO MINISTERS' INSTITUTE AT BENEDICT COLLEGE, COLUMBIA, S. C.

ful to those who attend, but very limited in scope and reach.

A year ago the time seemed ripe for another attempt to do something for the less trained Negro ministers. The Secretary of Education of the Home Mission Society called a conference at Morehouse College of the presidents and heads of the theological departments of our schools, together with some successful leaders of institute work, among them Dr. James H. Dillard and Mr. B. C. Caldwell of the Slater and Jeanes Funds. The conference met October 11th, and spent a long day considering a plan to help the ministry. At the end of the discussion it decided unanimously and enthusiastically to organize a National Ministers' Institute to direct the work in many states. A Board of Managers from the theological faculties of the Home Mission Schools was appointed with Dr. J. W. Barco, of Virginia Union, chairman. The writer was asked to serve as General Director. The aim of the Institute is stated to be "(a) the development of intelligent Christlike character in those who attend the institutes; (b) their training for wiser and more effective preaching and leadership in their churches; (c) the bringing of all present into active cooperation with the state and national organizations of the church; and (d) so far as possible into cooperation with all movements for human welfare, local or worldwide."

The method of work is primarily through ministers' institutes held in the different states. But it differs widely from ordinary ministers' institutes which seek to give inspiration and suggestion on a variety of useful subjects. Ours aims to give a comprehensive, if elementary, training for the ministry.

Others seek to reach a few; we seek to reach the great majority of Negro Baptist pastors. To accomplish this end the plan includes many special features adapted to its special aim. Among them may be mentioned the following:

- (1) A personal canvass of every poorly educated minister in a community for attendance, by a leading local minister.
- (2) An institute of 10 working days instead of 3 or 4 listening days.
- (3) A comprehensive four-year course of study: Biblical. Religious History, Practical Religion and General, with reading and English for those who especially need them, and lectures on personal life and community welfare.
- (4) The beginning at the institute of the study of four or five text-books, to be completed in local clubs, meeting through the year under appointed and paid leaders.
- (5) Making the institute and club work part of the extension work of the theological department of some school, and giving recognition in the catalog of the school to the institute leaders and to the ministers doing the work.
- (6) Requiring the answering of simple lesson questions in a correspondence course, which compels the reading and study of the lesson.

An expensive and complicated scheme! Two questions arose at once. (1) How can it be financed? (2) Will so elaborate a plan work?

In answer to the first, it was confidently hoped that the Southern White Baptist and the Negro Baptist State conventions, the American Baptist Home Mission Society and the schools concerned would share the expense between them. Unfortunately debts, bad crops and financial conditions and the newness of the appeal prevented contributions this first year from the conventions, except two colored and two white, and from the Society. The

schools did their part, Mr. John D. Rockefeller contributed up to \$10,000, various friends have given generously, and the registration fees have helped. Expenses will be met this year.

Did the plan work out satisfactorily? Nine institutes were held in seven states of the South. The attendance was excellent, 600, with assurances of twice as many next year, if the institutes can be held. These ministers were pastors of about 750 churches, enrolling 170,000 members, with 50,000 Sunday school pupils, and 11,000 young people with some high school education, all of whom will be greatly benefited by their pastors' training at the institutes. About one-half of these pastors had had no education beyond the grades. One-third of them had had no training whatever for the ministry. All except ten of the rest had had only the most elementary training in Bible and preaching. The desire for instruction and the enthusiasm at all the institutes was intense.

Would the ministers persevere in club work and finish the text-books begun at the institutes? After several months' club work there are reports of 50 clubs in operation with 627 ministers carrying on their study in them, a larger number than were enrolled in the institutes, with still others desiring to enter or to form clubs. A large number also are answering the lesson questions each week, and are proving that this feature of the plan meets a real need.

What of the future? Every Southern state which did not have an institute last summer has asked for at least one next summer, and those states which had them want at least twice as many as last year. The reasons for increasing their number next year are apparent. Last summer we reached the pastors of only about one in 18 churches. We hardly touched the fringe of the task. On a conservative estimate there ought to be 22 institutes next summer and 40 in following years, if all the pastors are to have this opportunity of improvement. Hundreds, perhaps thousands are now eager for it.

The following extract indicating what a few of them say will recall the general feeling:

Alabama: "The interest of the ministers at the Selma Institute was intense from the first to the last day. Each one expressed his gratitude for such God-sent blessing. All of us believe this to be one of the greatest blessings that the ministers of Alabama have had. Its good effect cannot be expressed in words."

Louisiana: "I think that the National Ministers' Institute is one of the greatest movements for the benefit of the Negro ministry that has been instituted since emancipation. The interest and enthusiasm were keen. Along toward the last it was something like a series of revival meetings, where men were finding themselves and seeing as never before the great need for more preparation for the work of the ministry. Several ministers testified 'I have been looking into a glass these two weeks and have seen myself as never be-

fore. I am going back to my field and at once put some of the things that I have learned into operation.' Several of the younger ministers decided to take time off from their work and enter school next fall."

South Carolina: "I wish you could have seen the interest manifested. The devotions in the morning, the lecture at noon and the services at night were very inspiring."

Georgia: "I see no reason why we should not have 300 in attendance next summer. And Dr. Glenn of Savannah says that he could get 200 ministers if he could have an institute there."

Arkansas: "The club work is appreciated by the ministers everywhere I have gone. I can hear nothing but praise for the National Ministers' Institute idea."

Louisiana: "My N. M. I. club is doing splendid work. Enrolment, 18. My baby student is only 80 years old. He likes the work of the club and is loud in his praise of you and other friends for making it possible for him to come to school at the age of eighty."

Alabama: "I am more and more convinced that you wrought better than perhaps you knew in getting up the scheme for the National Ministers' Institute. . . . It seems to me that your scheme supplies the lack in the New Era Institutes, namely, the ability to assemble the preachers and lead them further on with increasing interest and momentum. Every few days I am confronted with requests to permit the taking of this course by correspondence or allowing that a group of from ten to fifteen preachers be organized. The interest in this work in Alabama is increasing beyond my expectation."

Yes, but still what of the future? Only half of the question is answered. Experience has shown that the cost of an institute with its following clubs and correspondence work with economical management, many workers almost giving their time, averages about \$1200. Accordingly 22 institutes with overhead would cost about \$30,000. That is about \$15 for one pastor's training through the year, little enough in view of the facts that we are now carrying the training to the pastor who cannot come to a school for it, and that not a few of these pastors are so poor that they cannot pay the charges for books and board, amounting to about \$10, which in part has to be paid by the institute.

It is confidently believed that in time white and Negro State conventions in the South, the American Baptist Home Mission Society and the schools which oversee the work will be glad and able to meet the expense. The great influence of the Negro preacher over his members and community, the woful lack of training on the part of the great majority of them, their eagerness to accept this opportunity to secure some training, present so strong an appeal that we cannot doubt that the work will receive necessary support. We cannot say "No" to pastors who are pleading for such help. It is the first time that a practical method has been presented for giving the great number of Negro preachers some training for their work.



THE SPELMAN-MOREHOUSE COLLEGE QUARTETTE: JOSEPH BAILEY, TENOR; RICHARD MC KINNEY, BASS; MABEL HILLMAN, SOPRANO; IRENE DOBBS, ACCOMPANIST; MILLIE DOBBS, CONTRALTO



CLARENCE DE MAR AND BOYS AT OCEAN PARK CAMP



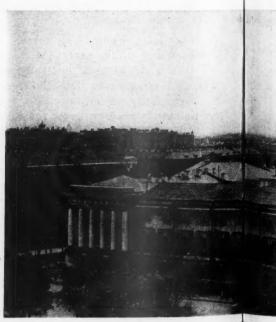
NEGRO BOYS' COOKING CLASS AT B. M. T. S. (SEE PAGE 212)

Missions in

Photographs Illustrating Va Missionary Enterprise at



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GENFRAL VIEW OF LENINGRAD, FORMER CAPITAL OF USSIA. IT ST. PETERSBURG, THEN PETROGRAD AND NOW NAMED AFTER VI. SOVIET RUSSIA. THE VIEW SHOWS GOVERNMENT BUILDINGS VI. AND IN THE BACKGROUND ST. ISAAC'S CATTEBRAL, O

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THE CLUCH MEMORIAL HOSPITAL AT ONGOLE, SOUTH INDIA



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MISSIONARY REST HOUSE AT CAGUAS, PUERTO RICO











SCENES FROM A FLOURISHING SUNDAY SCHOOL CONDUCTED BY STUDENTS OF CENTRAI PHILIPPINE COLLEGE IN THE PHILIPPINE ISLANDS. PHOTOGRAPHS BY MRS. PAUL E SORNBERGER OF ILOILO

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We have pledged ourselves to the support of those who are giving their lives to forward the cause.

Our failure means their retreat.

WHAT OF THIS YEAR'S BUDGET FOR MISSIONS?

MANY an anxious Baptist is asking about the probable outcome of the year in respect to missionary finances. Even with the end of the year close at hand, one hesitates to predict. When this paragraph was written, receipts of the Board of Missionary Cooperation were below those for the corresponding period last year—about six per cent less. The percentage of decline to this point seems small, but it is enough to wipe out valuable Baptist work, especially when it is remembered that we are comparing with the record of a year which was itself far below what it should have been. No decline in our missionary giving can be cheerfully looked upon and every possible effort should and will be made to check the downward trend before the end of April. Extraordinary preparations have been made for a missionary Easter offering. Scores of churches have pledged their complete cooperation and are taking unusual pains to bring our missionary needs to the notice of members before Easter Sunday. However, it will necessitate sacrificial giving of the most pronounced kind if we are to avoid a loss in missionary income this year. The spirit that we all need is manifest in the following little story written by the President of the Northern Baptist Convention.

The Story of a Two-Dollar Bill

BY DR. A. W. BEAVEN

Some people dislike two-dollar bills. Most of us have no objection to them if they come in sufficient quantity. Here is the story of a two-dollar bill that was very welcome indeed, for besides what Uncle Sam had printed on this particular piece of currency it carried a message of Christian loyalty and unselfishness that was refreshing indeed. Readers will recall the "Mail Box" which was sent out by the Board of Missionary Cooperation, and the various fields of work that were portrayed there. At the close of the "Mail Box" you will recall that letters were asked for, comments by those who were interested. Among the letters received was the following:

Dear Mr. Beaven:

I believe the words of our dear Saviour should be carried out, "Go ye into all the world and preach the Gospel to every creature." May the letter I send be blessed and may the cents be made dollars. And help those in darkness to see the dear Saviour.

Sitting at the feet of Jesus, Who can be afraid? Sitting at the feet of Jesus,

Happy souls are made.

May the Father bless the workers and those in darkness abundantly. Yours in Christian fellowship,

Mrs. Martha A. Guptill, Wentworth Home for the Aged, Dover, N. H.

The writer enclosed in the letter a two-dollar bill. In looking up the matter later, we found that it is customary for all those who enter that Home to turn over all the money they have to the Home for their support. A very small amount was allowed to this good lady for spending money, which has practically all gone. She had one or two little keepsakes from her mother's family which she had from time to time sold, in order to get a little additional money, for stamps and other things, and out of this very meager spending allowance, which at the time of writing was practically all gone, she had taken the two dollars which she was sending for our general missionary work.

The Master at one time, in looking upon a certain widow who cast money into the treasury, said, "This widow hath given more than they all."

We should note the prayer of the good lady as she sends her money, "May the cents be made dollars." We who are out in the work of the world, earning, and spending our money here and there, are the partners of God in giving the answer to that prayer. There are many who could give thousands of dollars much more easily than this lady could give her two dollars. Shall we not think of the Easter offering not as a place for giving the things which we do not need, but as an occasion when we sacrifice

something which we actually do need, but give up for the cause of the Master? The ancient writer said, "I will not give to the Lord that which cost me nothing." Let it be so of us, that none of the money put into the Easter offering envelope shall be looked upon simply as tossing in something which we do not particularly need and which costs us nothing. May we get victory through sacrifice worthy of the Christ we serve.

IMPOVERISHED childhood, physically and spiritually starved people of all ages, constitute one of the strongest appeals to a Christian heart. "A good heathen cow in Burma gives two quarts of milk a day and a poor one only a cupful." So says Brayton C. Case, Baptist missionary at Pyinmana, Burma. Christian farmers have better cows and healthier babies and if you want to aid in the splendidly Christian work of our denomination in a land that is never free from the fear of famine, give—give liberally—through the budget of your local church.

THERE are valuable suggestions in this report from the First Church of Paterson, N. J., which has just completed its Every Member Canvass. The early date was due to the fact that all arrangements had been made before the nation-wide program was announced. The pastor, Rev. George Pitt Beers, reports:

reports:

"We capitalized the industrial situation as a basis for an appeal to every one who could to do their utmost and also put the thing on an entirely spiritual basis, appealing not so much for the meeting of an opportunity for the Kingdom and the responsibility to Christ. The results of the campaign are as follows: There are 133 new contributors, or to be more exact, a net increase of contributors of 133 with an amount of over \$3,500 increase for the current expenses. For missions there is a net increase of 107 contributors and over \$1,500 in money."

Wherever a missionary enterprise exists, its future will be affected by the way you respond now to the appeal to give.

Today's slogan: Our task is not finished until the last non-contributing church member becomes a giver of record to church support and missions

Midwinter Rally of the New England District

The New England District of the Woman's Baptist Home and Foreign Mission Societies held its midwinter rally on January 27 at the First Baptist Church in Brookline. There were 650 present, one of the best attended rallies the district has ever held. Mrs. Smith Thomas Ford, president of the Home Board, presided in the morning and Mrs. F. L. Anderson, president of the New England District of the Foreign Society, in the afternoon. The theme for the day was "The Open Door," and the addresses were of unusual interest.

Welcome was spoken by Mrs. Joseph L. Pearson for the entertaining church, and Mrs. Grace Lathrop led the devotions. Miss Lenny Holbrook of Tura, Assam, told a thrilling story of the transformation of the Garos since the day forty years ago when the Baptist missionaries came and doors were opened till now 13,000 Garo Christians testify to the Baptist work, and the door is open to every Garo village. Miss Helen Collyer of Emmanuel Community House, Brooklyn, showed the open door through the Christian Centers which admit the little children and reach all classes. Mrs. Vernon J. Voye, district chairman of literature, called attention to the new books recommended by the national society. Dr. W. R. Morse, of Shanghai, said the doctors and nurses in China were missionary scientists, their work a discourse in deeds not words. Mrs. George Caleb Moor, president of the Woman's Home Mission Society, gave the closing address of the morning, to which no report could do justice. It made a profound impression.

At the afternoon session Mrs. E. L. Pride, president of the Woman's Baptist Social Union, led the devotions. Dr. Albert M. Boggs of Narsaravupet, South India, told stories from his own experience illustrating the ignorance and superstition of the Telugus, for whom the mission schools have opened doors of education. President Alice Brimson of the Training School in Chicago, ably represented that open door to service. Miss Edith L. Scholis, teacher in Colegio Bautista, Santa Ana, El Salvador, said the door to higher education was

opened there in 1919, and this means an open door to the lives and homes of the people.

The rally closed with a dramatic presentation of the theme of the day. The home missionaries were shown ministering to the needs of all races, and ages, at the Christian Centers. The foreign missionaries, medical and evangelistic, were shown in a field hospital ministering to the bodies as well as the souls of the native people. These pageants were intensely interesting and impressive illustrations of service rendered by representatives of the societies at home and abroad.

Indian Students at William Jewell College

President John Herget, D.D., of William Jewell College, sends the accompanying photograph of four Indian students who are making fine records at this well-known Baptist institution in Missouri. Dr. Herget writes:

Four former students of Bacone Baptist Junior College for Indians at Bacone, Oklahoma, are now attending William Jewell College at Liberty, Missouri. The three young men, Albert Cobe, Joe Mingo, and Sampson Blythe, all ministerial students, are in the senior year, and Miss Lois Carter, who is preparing herself for the journalistic field, is a junior. Mingo earned his letter this year on the football team, and Blythe and Cobe are members of the basketball squad. In recognition of her ability, Miss Carter was recently elected to Sigma Tau Delta, local chapter of the National Professional Literary organization. This is the fine class of students coming from Bacone.

CHRISTIANS of the Orient, especially China, India and the Philippines, must for years to come have assistance in training leaders who come from the ranks of their own people. Your pledge to give, through your local church, is the only effective way to record your approval of Northern Baptist aid for this most necessary work of the world evangelism.



INDIAN STUDENTS AT WILLIAM JEWELL COLLEGE. ALBERT COBE, LOIS CARTER, JOE MINGO AND SAMPSON BLYTHE

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Personal and Impersonal

Not an Ordinary Event

The closing by Dr. Clarence M. Gallup of a twenty years' pastorate at Central Baptist Church in Providence is much more than an ordinary event. Dr. Gallup has been a denominational leader as well as a local pastor. As the recording secretary of the Northern Baptist Convention for many years he has filled with rare executive ability a position of infinite detail. On the Ministers and Missionaries Board also he has rendered signal service. He led the Central Church through a trying period, which involved the sale of its former house of worship to the city, and the erection of the present edifice, which is one of the finest and most complete church plants in the country. As minister and citizen he has had the affection and respect of the people at large, while the feeling of the church members for the pastor and his wife is shown fully in the resolutions adopted at the farewell reception on Thursday evening, February 19. This was a delightful occasion, with a large attendance of parishioners and other friends from the city and state. Resolutions were presented by Deacon William T. Peck and adopted by the church. Addresses of appreciation and congratulation were delivered by Dr. Asbury E. Krom, representing sister churches; Dr. Arthur W. Cleaves, representing Baptists of the city; Dr. Peter C. Wright of New York, representing the Ministers and Missionaries Benefit Board; and Dr. Maurice A. Levy of Pittsfield, representing the Northern Baptist Convention. A beautiful silver set was presented to Dr. and Mrs. Gallup by Deacon Arthur M. Mc-Crillis on behalf of the church, and two beautiful silver candlesticks from the World Wide Guild by Miss Dorothy A. Keegan. The pastor and wife had been the recipients previously of delightful courtesies and gifts from the church school, the Hartwell Class, the Central Brotherhood, the choir, and various individuals. Both in the auditorium and at the reception Dr. and Mrs. Gallup expressed their deep appreciation of all that had been done for them and the good wishes that follow them. MISSIONS joins in honor to a colleague and friend.

A Charming Call

It is not often that the Sanctum has a visitation as pleasant as that on the morning of March 4th, when seven members of the Woman's Home Mission Board from Chicago, who were in attendance at the Board meeting, honored the editor with a call. They were Mrs. S. C. Jennings, Mrs. John Nuveen, Mrs. James Stifler, Mrs. Frederic S. Osgood, Mrs. Fred A. Grow, Mrs. J. H. Chapman, and Mrs. Washington Laycock, with Miss deClercq as escort. These are all warm friends of Missions, and if they had their way we are sure that every family in the denomination would be getting a copy of the magazine. A strong body of Baptist women we have in Chicago, and they cherish the Training School most loyally. Come again, ladies.

Rounding Out a Busy Life

It is announced that Rev. Herbert F. Laflamme has joined the staff of the American Mission to Lepers, to be associated with General Secretary W. M. Danner, with the metropolitan area of New York for his special field. Mr. Laflamme has nearly a half century of activity to his credit, beginning with raising \$10,000 for McMaster Uni-

versity away back in 1885, from the Baptist churches of Canada. Then he went for eighteen years to India as a foreign missionary, opened a new station at Cocanada, founded a Telugu Christian weekly newspaper, The Ravi, still living, opened an industrial school, a bookstore and reading room, and left a large vacancy when he returned to this country in 1905. Then more than three years as traveling secretary for the Student Volunteer Movement, a passionate advocate of foreign missions; following this with ten years as a field secretary of the Laymen's Missionary Movement in its period of largest influence. For the past decade he has been field secretary of the Greater New York Federation of Churches and has had much to do with the success of that organization, through which the twelve hundred Protestant churches of the metropolis make their influence felt for good. In this new work he will find opportunity to round out the service of a useful and devoted life.

Belvidere and Baptist Missions

Not many communities in the area of the Northern Baptise Convention have made as signal a contribution to the missionary leadership of the denomination as Belvidere, Illinois. It was from the South Baptist Church (Rev. Edward E. Carr, pastor) that Joanna P. Moore went forth to her epoch-making work on Island Number Ten in the Mississippi River. Later she established the Fireside School for the Negro folk of the South. It was the First Baptist Church (Rev. J. G. Whiten, pastor) that sent Henry Mabie into the ministry, and to his larger service as Home Secretary of the American Baptist Foreign Mission Society. It was at a missionary meeting in the First Church that the mother of Dr. Mabie drew off her wedding ring and placed it in the offering plate for foreign missions.

A Baptist Experiment in Home Missions

Dr. E. H. Dutton, after eleven years of service as executive secretary of the Buffalo Baptist Union and secretary for the Western District of the Baptist Missionary Convention of New York State, has accepted the invitation to become director of the new Department of Cities of the Ohio Baptist Convention. This represents an original experiment in city work by Northern Baptists and it is interesting to know that the lamented Dr. Charles A. Brooks was the leading spirit in initiating the movement, which is to be conducted under the auspices of the Home Mission Society as well as the Ohio Convention. The Department through local church unions will assist seven cities of Ohio in the development of their mission and extension work, and in every way which experience approves will seek to strengthen the ministry of Baptists in these centers of population. The seven cities are Cincinnati, Dayton, Columbus, Youngstown, Akron, Canton and Toledo. Their aggregate population according to the 1930 census is about 1,750,000, not including the suburbs.

Dr. Dutton has the advantage of experience not only in the pastorate at Troy, Buffalo, Glens Falls and New York, but also of executive work with the National and War Work Councils of the Young Men's Christian Association, and with our own Foreign Mission Society and the Buffalo Baptist Union. Dr. and Mrs. Dutton will probably reside in Columbus.



An Influence That Abides

D. L. Moody, by W. R. Moody, is not now a new book, for it was first published in 1930, but it is one of the biographies that will not grow out of date. It will remain the authentic and most complete life story of the most remarkable evangelist of his time, one whose influence indeed was felt in many lands and in the most unexpected circles. W. R. Moody, the oldest son, was his father's choice for his biographer, and had full access to all source material, added to close relationship with his father's work and plans for many years at Northfield. His work is notable for its self-effacement. He has confined himself to setting forth in clear perspective the one figure that fills the picture. The reader comes to know Dwight Moody as boy and man, and to have some appreciation of the life he lived and the work he did, realizing also that this was a man divinely endowed for a special service to men. The story is wonderful, and grows in interest as it progresses. There is no natural accounting for such a life. It demands the supernatural for explanation. There was a something about Mr. Moody's personality that defied definition but compelled recognition. The reviewer knew him first in his first great mission in Chicago in 1876, and was associated with him in meetings later, but could never fathom the secret of his power with men, save by adopting the evangelist's own belief that it was the power of the Holy Spirit. It certainly was not scholarship or intellectuality that made him the spiritual magnet to such highly educated and gifted young men as Henry Drummond and Wilfred Grenfell and Studd, the famous cricketer. who were the outstanding trophies of his meetings in England and Scotland in 1878. The entire career is full of instruction, example, and inspiration to faith and self-consecration, while a call to the manly and genuine in religion. He had no patience with cant or hypocrisy and always put a question mark to self-professed saintliness.

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We should like to consider this portly volume at length if space allowed. But we can only commend it as a faithful

and unadorned record, such as Mr. Moody would have sanctioned, that will richly reward all who read it, more particularly the ministry, who can learn much from the straightforward methods, unaffectedness and tender human interest of the evangelist who, according to one hearer at the London meetings, "speaks with the fearlessness, the boldness and the directness of one delivering a message from the King of Kings and Lord of Lords; and he takes pains to have his own heart in the spirit of his message." Then he had the saving sense of humor well developed. Will Moody, who has taken his time to write this standard life of his father, is to be congratulated on his work, which is worthy of its commanding subject. The publishers have made a handsome octavo volume of 556 pages, but it does not seem long as one reads it. (Macmillan & Co.; illus. with portraits; \$3.50.)

An African Romance

Sindiga the Savage, by Eric A. Beavon, is believed by the author to be the first East African romance written in which the leading characters are African natives, and white people merely background figures. It is a striking and altogether unusual story, showing that Africa's problems are ours also, and disclosing a life and customs pertaining to a primitive people. Sindiga is a figure for a hero, and his adventures keep the reader's interest very much alive. The Christian mission plays its part resolutely. The story throws light on the effects of the white man's advent on Africa, and is intended to give a sympathetic insight into the African character and possibilities. We could wish the publishers had chosen a type less injurious to the eyes. (Harper & Brothers: \$2.)

Francis E. Clark

A Son's Portrait of Dr. Francis E. Clark, by Eugene Francis Clark, is the portrait of this Christian leader that his innumerable friends and admirers in all lands would wish to have drawn. There is a touch of the tragic connected with it in that the son who has so justly and

beautifully portrayed his father was taken by death before the work was quite finished. His younger brother Sidney took the last chapter, in collaboration with Mrs. Clark. This is the more intimate life story, as distinguished from other biographies and from the autobiography, which with his invariable modesty Dr. Clark used to exploit Christian Endeavor rather than himself. The son had the personal family letters of his father from every part of the world, and found in these rich treasures for his purpose, making this volume an unconscious self-portrait. The elder son Eugene, a graduate of Dartmouth, as was his father, was connected with Dartmouth for twenty-two years, first as professor of German Literature and then secretary of the college, a position which he raised to great importance. He wrote with restraint, and has drawn a model portrait, from heredity to the closing years crowned with honors. One thing the reader cannot escape—that Francis E. Clark was an intense human and a devout disciple of Jesus Christ. We could wish no greater good to the young people of the present than that they should read and reflect upon the life portrayed in these pages. The typography is excellent. (Williston Press, Boston; illus.; \$2.50.)

Sir Wilfred Grenfell's Story

Forty Years on the Labrador sketches the career of Sir Wilfred Grenfell as told by Ernest H. Hayes, who has written it to meet the demand for a consecutive narrative in brief compass. author has had access to Grenfell's reports and log-books, and of course to his autobiography published first in 1920. He has selected typical incidents that show the varied service for Jesus Christ. arranged the leading life events in chronological order, and brought the record down to 1930. This is the thrilling story of one of the remarkable missionaries—one of the real, performing, achieving big men of his time. Here is an example of the heroism that appeals to youth. And here is one of the genuine personalities that it is good to know. He was anything but "goody-goody" as a boy, but there was in his heredity the stuff of which men are made. And when he came under the influence of D. L. Moody, who was holding his first meetings in London, the result was the consecration of a life of rare possibilities for service. When Mr. Moody had also won Henry Drummond for Christ, what a twain that was, as the world was

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to know later. This is the life of Sir Wilfrid Grenfell for the people at large and for the family. The story of Sir Wilfred's hairbreadth escape with his dogs on the floating ice is one of the most exciting proofs of his courage, resource and indomitable will. As a Labradorian said of him, "The Lord must kape a special eye on him." Mr. Hayes has brought the spirit of his subject to the reader—the spirit that has inspired so many to self-sacrificing service in Labrador. (Revell; \$1.25.)

A Boy's Life of Lincoln

The Life Story of Abraham Lincoln, by John D. Long, was written for boys, and may well be considered the boy's life of this great American. The author has gleaned out of the many biographies the phases and incidents that would naturally attract the youth, and has made a connected story that is replete with interest. Ample space is given to the early days and experiences. This has enabled the author to picture realistically the type of pioneer life into which little Abe was born and in which he grew. The volume is full of local color and atmosphere, and we venture to say that if it gets into the hands of a boy in the family the reading will not stop there. There is a perennial fascination in this character, whose appeal to the boy heart is irresistible. There are volumes innumerable about Lincoln, but Mr. Long has made a welcome addition. It is a capital book for the campfire. (Revell; illustrated; \$3.)

The Ayer Lectureship

Personality and Science, Is Man the Master of the Machine? by Lynn Harold Hough, puts in book form the Ayer Lectures of the Colgate-Rochester Divinity School for 1929-30. The Ayer Lectureship was founded in May, 1928, by Mr. and Mrs. Wilfred W. Fry, to perpetuate the memory of Mrs. Fry's father, the late Francis Wayland Ayer. This course by Dr. Hough is the second to be given, and if future courses hold to the high standard, the Lectureship will rank among the annual events of importance in seminary life. The subject of these lectures is of immediate and surpassing interest. One acquainted with Dr. Hough can see him fairly glorying in the opportunity to score points in favor of personality, not as antagonistic to science, but rather as the genesis of science. To post science as an achievement of personality is to take

the fort and then call up the supporting forces. "The most remarkable fact about science is the scientist," says the lecturer. Apparently simple but philosophically profound, for "without the scientist there would be no science." So we are started off on a brilliant tour of exploration, in which we shall see science and personality fitting into place without antagonizing religion, which contains the apothesis of personality.

We give the titles of the lectures because they indicate so clearly the range and interest of the course: I. Science as an Achievement of Personality. II. The Personal Control of the World Which Science Has Made Known. III. The Ethical Control of the Materials of Conduct. IV. The Aesthetic Control of the Materials of Art. V. Spiritual Control the Final Fact of the Universe. There is a bibliography with each chapter and an index.

This is a book for the thoughtful. It is sparkling with truth freshly put. The style is harmonious with the thought. Here, in short, is a model of the art of expression, predicated on a thorough knowledge of what one has to express. Through chapters of cogent argumentation we come with Dr. Hough to his conclusion: "It is possible for us to see that an impersonal world would be an irrational world. And it ought not to be too hard for us to come to the indubitable conviction that any world where science is possible is a world where personality is supreme." (Harper & Brothers; \$2.00.)

Rural Studies

The Country Church as It Is, by A. J. Wm. Myers and Edwin E. Sundt, both active and experienced workers in the rural church field, gives the results of an intensive study of church activities and conditions in various parts of rural America. This is an enlightening book that should be read by pastors not only, but more especially by the laymen in our churches who are becoming awake to the problems presented by the rural churches and the modern changes in country life. The authors say:

"Whatever its limitations and errors, this study is an attempt to see the country church as it is and to suggest principles of program and leadership that may be a guide and inspiration to others," and their conclusion is "that the study leads to a deeper conviction as to the place of the country church in its own community, in the nation and in the

world; that with good average leaders it has a great service to render and that its possibilities were never greater; that these churches are rich in latent leadership and in a constituency which responds to worthy enterprises; that religious education is of crucial importance and significance; and that the Christian religion is the most vital and the most life-giving of all the forces which bear upon country life."

A Book of Modern Miracles

God in the Slums, by Hugh Redwood, is a book that reminds one of "Twice Born Men."

It is a "human document, genuine and vivid," with an introduction by Evangeline C. Booth. It takes the reader into the slums, and reveals phases of city life which it is pitiful to know about and yet necessary, if ever reforms are to be worked. This is the vivid story told by an editor who found a new way of life and a new vocation and has used his talent to let the "other half" understand some needful things. There could hardly be a stronger temperance sermon, preached in terms of experience. It is a terrible revelation, but true, one of the startling writings required to arouse a complacent public. (Revell Co.; \$1.25.)

Messages of the Spirit

Seekers of Light, by Clarence W. Cranford, is a little volume of vesper messages delivered to the young people of the Pennsylvania Baptist Summer Assemblies and put into writing at the unanimous request of the young people who heard them. We do not wonder. They are messages of unusual quality, characterized by Dr. Twomey of Temple Church, Philadelphia, as a "log" of soul travel. Mr. Cranford has thought his way through religious problems that confront the young people of today, and himself a young man he understands and sympathizes with them. He is a wise counselor. These vesper talks glow with the warmth and tenderness of a fine personality that is felt even in the reading. The light he seeks all radiates from Jesus Christ. Particularly gratifying is the high plane of thinking and expression which is preserved throughout. The essence of true culture in them, as well as their clear exposition of current questionings, gives them value for all young people. We commend them for vesper readings. (Judson Press, \$1.25.)

The Assam Baptist Mission Conference

REPORTED BY WILLIAM PETTIGREW

THE 28th session of the Assam Bap-tist Mission Conference was held at Sibsagar, December 3-9, 1930. The town of Sibsagar is in the midst of a large tea garden industry. It is noted for its magnificent tank covering an area of 114 acres, and for its three ancient temples situated on the east of the tank, near which our well and comfortably built mission bungalow is This tank and the temples erected. were built in the reign of Sib Singh, 1714-1744. He was of the well-known line of Ahom Kings originally from Upper Burma. His father, Rudra Singh, decided to embrace the Hindu religion and became an orthodox Hindu.

The Foreign Mission Society has one mission station north of Sibsagar, viz., Sadiya. At this place our pioneer missionary, Nathan Brown, and possibly the first, or one of the first to enter Assam, settled in 1836. In 1841, five years later, we find him and his colleague, Cutter, the printer missionary, at Sibsagar. As far as we know, Sibsagar has never been left vacant since, unless it was when furloughs demanded the absence of the missionary for a time. Our work in the Sibsagar district has been carried on mostly among the tea garden population.

Forty-three missionaries and seventeen of their children were gathered together at this place. Rev. A. W. Young of the British and Foreign Bible Society paid us a short visit at the end of the Conference. He has been a well tried friend to many of us in Assam, who have had the privilege of placing our translations of the Word of God in his hands, and having them printed and published for many tongues and tribes in our midst.

The general theme for meditation and morning devotional meetings centered around the meaning of Pentecost and the Christian life as portrayed in the Epistle to the Ephesians. There were papers read and discussed on the Indian Church in Assam, its polity, its needs and its connection with the secular Government, and lastly with Pentecost. I believe we were all greatly benefited at these times of spiritual refreshment. About half of our number were able to go on to Jorhat after the Conference closed, and there received further spiritual food and inspiration while attending

the meetings in the town arranged for Dr. Stanley Jones.

Reports from the different fields were listened to with deep appreciation. In spite of the serious lack of men and money, the Lord has evidently helped us all, both physically and mentally, to carry on the work in our different spheres of labor, and He continues to bless us and the Christian believers under our care. While these reports were being read, and while I was looking into the faces of those who read them, I thought of the problems of the past, the history of each of these stations, problems which they themselves had solved, and those who were before them had faced and solved, and the victories won for Christ among the animists and the Hindus and the Mohammedans, in the hills and in the plains. While I was thus musing I was reminded of a paragraph I had read in the British Museum last year, regarding the past history of Assam. In 1662, during the Mogul Empire period, one of Aurangzeb's generals entered Assam and wrote these words:

Assam is a wild and dreadful country abounding in danger. . . . Its roads are frightful, like the path leading to the nook of Death. Fatal to life is its expanse, like the unpeopled city of destruction. . . The air and water of the hills are like the destructive Simoon, and deadly poison to natives and strangers alike. The inhabitants resemble men in nothing beyond this, that they walk on two feet. They were reputed to be expert magicians. In short, every army that entered the limits of this country made its exit from the realm of life; every caravan that set foot in this land deposited its baggage in the halting place of Death.

From the spiritual point of view, and that is what should interest more than anything else, we were led in our devotional readings to feel how much more progress is needed in our own lives, and in the lives who have come out from heathenism and animism. In the business part of the Conference we were led to see how the lack of men and material was still needed to train our converts in the faith and nurture of the Lord. When we take up the needs of each field and ponder over the constant cry from almost every field report, we are confronted with the fact that lack of spiritual power among our Indian

brethren and sisters is due primarily and in a great measure to the ignorance of a large majority. We are convinced that this state of affairs is due to the extra burdens placed upon our missionaries owing to the necessity of placing upon their shoulders the burdens of other fields which ought to be manned by new missionaries. Not that the fields are new, but the missionaries of those fields have either retired or are on furlough, or delayed through sickness, and another missionary has to bear the double burden. In fact, in some cases it has meant a treble burden.

And so we continue to discuss, time after time, the needs of Assam. It has been a perennial subject with us, ever since the closing years of the 19th century, and instead of an increase, we have been saddened during the past decade by seeing our numbers gradually dwindling. Even as I write one missionary family has resigned, another is on the point of going home, and one lady missionary as well. And what prospects are there if they should not return? And what prospects are there for new workers to come and help lift the burden of double and treble work off the shoulders of Dr. Tuttle, Mr. Sword, Mr. Selander in the plains, and Mr. Supplee and Mr. Wickstrand in the Naga Hills?

A committee was appointed to bring a very strong appeal to the churches at home. Let us hope it will not be forgotten. Let us pray that it will be a worth-while document, such that will at least bring Assam into the light and lead our brethren and sisters in the homeland to take a deeper interest in this corner of the Lord's vineyard. This report could happily close by my repeating what I heard at the Board of Managers' meeting in New York in April, 1929. Prof. H. B. Robins had just returned from an extended tour in the Orient. I can quite believe that Assam was on Prof. Robins' mind when he said to us. something as follows:

"What I saw was very challenging, and very heartening. Doors are open. Opportunities are everywhere. Tasks have been put upon the shoulders of some missionaries, wearing them out before their time, because of the burdens put upon them."

We want the churches of the Northern Baptist Convention to review their past thinking, and come to the same conclusion as Prof. Robins, who came and understood the needs of Assam.

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News from the Mission Fields

An Intimate View of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters and from other Sources

A Letter from Dr. Meadows on His Evangelistic Tour

The opening of the new year found Dr. Meadows absent from the hospital in Puebla, Mexico, on a trip lasting six weeks or more among the Indian towns of the state of Oaxaca and on the Isthmus of Tehuantepec. He was not content on this journey until he had gone through the State of Chiapas also and reached the Guatemalan border. The following is an extract from one of his letters:

After five nightly services to increasing numbers in Tapachula, Chiapas, we terminated the last Sunday by organizing a Sunday school. There were 51 present that night. I promised to send them literature for the starting of an adult and of a children's class, teachers for which they at once elected. Have ordered the quarterlies from El Paso direct to these two teachers. The time when we might have claimed as an excuse for having done nothing for these Indians-"they can't read and it would cost a fortune to send enough workers to influence them"—has about passed. The federal government has for three years been conducting schools in all the more important villages, which means that there are many second and thirdgrade Indian children who are reading their school books to their fathers and mothers. Are we going to do nothing to put into their hand the story that changes men's lives?

While Dr. Meadows is pushing the work of evangelization in southern Mex-

THE people of Latin-America are none too fond of the United States. The pledge that you sign when your church has its Every Member Canvass makes your gift an envoy of peace and good-will to Central America, Cuba, Haiti, Puerto Rico and Mexico, all fields where Baptist missionaries are breaking down the barriers that separate the people of different races from one another and from Christ.

NORTHERN BAPTIST COMMUNITY PLEDGE WEEK, APRIL 12-19 ico, Rev. E. Barocio, general missionary, is extending it into new fields in the northeast. He writes that early in December he helped to dedicate a humble chapel in Villa Gonzales, in the State of Tamaulipas. This chapel was built almost without outside help by the members of the church. They bought the land and did the work themselves. The pastor from Cecilia, a suburb of Tampico, visits this church at least twice a month.

In Juarez, in the same state, a new town is arising as a result of recently completed irrigation works and because of the building of a sugar mill, the largest in Mexico. A recent graduate of the Monterrey Seminary is doing good work at this place in private homes. Under the laws of Mexico his ministry is greatly restricted as long as there is no church building. A church will be organized as soon as a chapel can be built for it. The Baptists who have moved there and other new converts have bought a lot and collected money for a building. This has been supplemented by some \$1,200 from the Home Mission Society to enable them to proceed at once with their building plans.

A Good Year for the Crow Indian Missions

From Lodge Grass, Montana, comes the report of a total of 59 baptisms on all of the Crow mission fields during 1930, the largest number of baptisms in any one year during the 27 years which Dr. and Mrs. Petzoldt have served as missionaries to the Crow Indians. Of special interest to the residents on the reservation was the baptism of Teepee Stake at Lodge Grass on the Sunday before Christmas. Teepee Stake is a man of mature years, well educated, the father of a large family and an acknowledged leader in tribal affairs. In the early years he was an enemy of the Mission, but he is now an out-and-out follower of Jesus Christ. Although there are plenty of discouragements, our missionaries affirm that the work has never been more stimulating to faith, more challenging to the best that is in them, never have our Crow Christians climbed to higher levels of both vision and action; never have more conquests been won for the King than during the year 1930.

Another Medal for Burma

In recognition of the principle that there are opportunities for distinguished service even along paths of ordinary duty, the British Government, by royal warrant in 1900, instituted the order of the Kaisar-i-Hind Medal. This highly prized honor is awarded those men and women who have contributed to the advancement of public interests in India. along moral, educational, social and industrial lines. This medal represents to the civil service of India what the Victoria Cross represents in the military service. There are two classes of the decoration, the silver medal, awarded by the Governor-General of India, and the gold medal, awarded by the King-Emperor himself upon the recommendation of the Secretary of State for India. To another missionary of the American Baptist Foreign Mission Society, Rev. A. C. Phelps of Henzada, Burma, the silver medal has recently been awarded. His distinguished work along educational lines has brought him this well-deserved honor. Ten Kaisar-i-Hind medals are now held by our missionaries in the Burma Mission.

WHAT Baptists are able to do for the Indians through our missionaries and missionary schools depends on the pledges of individual givers in our churches. The Indian work shares in our unified budget and you help carry the gospel to ALL the tribes reached by our missionaries when you sign a pledge to give through your local church.

NORTHERN BAPTIST COMMUNITY PLEDGE WEEK, APRIL 12-19

Shall Christ Come to the Homes of Nicaragua?

Shall Christ come to the homes of Nicaragua? The answer to this question will be in proportion to missionary prayer and giving. The need for the answer is vividly set forth in the following letter from Miss Eleanor Blackmore:

Living as I do away from all the other missionaries, I have to depend on the mail for my fellowship with English-speaking folk, and you may be sure I enjoy letters and the denominational papers and magazines sent to me by friends.

Leon, being nearer the coast, is hotter than Managua and has more malaria. The battle with sickness and poverty is so great that it is hard to make a numerical success of any department of Christian service. Our Bible school passed the hundred mark but small-pox came along, then whooping cough, now influenza, so that the average has fallen back a good deal. What affects Sunday school equally hinders the day school, but we are persevering. We cannot change conditions, but we can find them opportunities for Christian service.

Humanly speaking, the hope is in the young people and we have a fine group of these even in Leon. It is a privilege to be in close contact with them and give them by all and every means more wholesome views of life. One of our Leon girls marries a pastor and goes to Christian work in Bolivia. Both have had three years at the Bible Institute, Costa Rica. Another of my choice girls enters the Institute in March, just to fit herself for more efficient work in Nicaragua. Our first trained Nicaraguan nurse is helping in the Baptist Hospital of Managua. We certainly owe a debt of gratitude to the institutions that have helped prepare our girls for service.

Under the King's Command in Salvador

Confident of his rights under the constitution of the Republic of El Salvador, which guaranteees equal religious privileges to all, the native missionary of the Home Mission Society, José Bran, has continued a ministry in the remote villages in the face of rather severe persecutions. Writing to Rev. John Todd, general missionary with headquarters in San Salvador, he has furnished this graphic account of a recent experience as translated by Mrs. Todd:

Invited by converts to preach in Sabana Grande, I accepted. At this some of the village people rose up against the gospel, and not having words with which to compete with us, they informed the mayor with false accusations. The

WOULD you rather have Missionaries or Marines in Nicaragua? Our Government has decided to withdraw the Marines, but the Baptist Missionaries will remain and the people of the country would welcome more of them. Our hospital in Managua, the only Baptist hospital in all the Central American countries, has been a blessing to these people. If you sign for a liberal gift on Pledge Day you will vote to enlarge our beneficent work there.

NORTHERN BAPTIST COMMUNITY PLEDGE WEEK, APRIL 12-19

mayor listened to what the people said, and immediately called me. Obeying his call, I presented myself, saying: "Mr. Mayor, here I am according to your call." "What occupation have you in this village?" he asked, full of anger, "and in what bad conquests are you? They have come to me telling that you are having meetings and committing abuses." I replied: "Mr. Mayor, I ask you to pardon a word. My occupation is to preach the gospel of our Lord Jesus Christ according to His divine commands, which said, 'Go into all the world and preach the gospel to every creature." I also told him, "Without a doubt I believe you are not ignorant of the liberty we have of religious services given us by the political constitution and I am also employed by the Baptist Mission as a worker of the gospel. The President has given us liberty to preach the gospel in all parts of the Republic." He answered me in a voice full of indignation: "But I do not consent to this bad religion, because you come only to ruin the people and give them bad teaching." I replied: "Señor, I have not come to ruin the people nor to give bad teachings, but only to teach them the good news of salvation, through the gospel of our Lord Jesus Christ, and it is the only method by which our souls may be saved, because Christ is the only one who can save and pardon the sins of the world."

Considering that I had the opportunity to talk, I remained a moment to give them the Word of God. The mayor, having nothing to say, with a great show of authority, threatened me, saying: "Do not again preach this religion, and if you again commit these abuses you endanger yourself." Answering him I said: "If you are disposed against me, here I am at your disposition, but I will not stop preaching the Word of God. I cannot obey man's commands and disobey God's commands. I am obliged to obey the law of God." With these words I left.

The following Sunday night we went again to the same home and I preached the gospel. When the mayor saw he could not interrupt me he called the lady, the owner of the house where we preached. She immediately presented herself and said: "Mr. Mayor, I am here at your summons." He then said to the lady, "Why do you consent to these bandits, who are deceiving the people? If from this time on you consent to these bad men I will punish you by putting you to work on the public works." Then she very simply replied: "You will pardon me, but you may punish me if you wish, but I will not leave the Lord Jesus Christ."

When I saw the persecution was instigated by the authorities themselves and that they prohibited entirely our services, I felt obligated to appeal to the Governor of the Department and tell him all that was happening. The



INSTITUTE OF CHRISTIAN WORKERS IN SANTA ANA, SALVADOR

Governor through the constitution gave me more liberty to continue the work of the gospel, but without doubt the local authorities are seeking a means of getting us out of this village. My dear sir, I plead exceedingly for your prayers for the work in this place and for me that I may have spiritual courage.

Home, Home, Sweet Home, Even in India

That there is "no place like home" is frequently demonstrated in the experience of missionaries. Mrs. Naomi H. Carman describes a recent trip which made her long for the comforts of home. She writes:

Some of the interesting experiences we have here couldn't possibly be duplicated at home. Coming down from the hills we had a fine trip and the car behaved very well. We had some difficulty in getting through some of the rivers, the worst being the one about 15 miles from here. It wasn't so much the water as the wide sandy bed which gave the trouble. The hot wind was blowing and piled up the dry sand in dunes across the roadway. Our low gear got so much use ploughing through those sand banks that when we got to the last river, a small one, too, it wouldn't hold at all. You would have laughed to see me holding up a big piece of matting to protect Jack and the gears from the sand which the wind kept whirling merrily all about us. We were surely glad we had that matting along!

The second night we had to waste so much time getting through a river that we were late in finding a place to spend the night. We were glad to drive during the evening, for we had just left the Mysore plateau and come down into the heat. It was the hottest day they had experienced and we believed all the reports. We were glad to keep going and thus manufacture a little breeze. Finally we arrived at the traveler's bungalow we were headed for, only to find it had only one room and that was already occupied. However, the attendant said that there was another place in the same town and we would find a watchman there who would admit us. We had some difficulty in finding the "Mahal" for it was off on a side road. We followed the road along for some time and soon came upon the place. couldn't be helped for the road ran right through a temple and lo! we were there.

The "Mahal" proved to be an old palace, distinctly Indian in architecture. It was a two-story affair, but all the rooms on the lower floor were enclosed on only three sides, more like a series of porches than rooms. These were entirely unfurnished. The upper

portion was locked and the part which was furnished, for government officials or other travelers on tour. We honked the horn and we called, but no watchman appeared; the palace seemed quite deserted. So, being too tired to go further, we spread out our bedding on the stone floor of one of the rooms below and slept "hard" till morning. For once we didn't object to getting up early. Viewed in the morning the Mahal was indeed an impressive structure and the garden surrounding it on three sides a very lovely one. However, we agree quite literally with the thought of 'mid pleasures and palaces" and were eager to push on toward home, sweet

EVERY gift that you make through your Church to the unified budget of the Northern Baptist Convention, every pledge that makes you a giver of record to the local expense and missionary budgets of your Church, will help the Ministers and Missionaries Benefit Board to shield from want the aged and helpless among our pastors and missionaries and their families.

NORTHERN BAPTIST COMMUNITY PLEDGE WEEK, APRIL 12-19

Twenty-Six Years at Wichita Indian Mission

Rev. and Mrs. W. A. Wilkin, of Anadarko, Oklahoma, have been reviewing their work of twenty-six years at Wichita Mission, and tell the story of advance by contrasting conditions as they were when they entered upon that work with conditions now prevailing.

Twenty-six years ago these Indians were living in groups and villages, while their dwellings were tents, teepees and grass houses—a house peculiar to the Wichitá tribe. In these houses there was filth, vermin and disease. Every child before entering the Government School for Indians had to be bathed and disinfected before mingling with 'the other children. Today each family lives in a modern home on its own land with barns and outbuildings, stock and tools—in fact, everything needful to make a living; and the children may enter the public schools along with the white children.

Twenty-six years ago tuberculosis was raging among the Indians and tracoma was well-nigh universal. Now, rarely a death from tuberculosis, while tracoma is almost entirely wiped out.

Twenty-six years ago only a handful of old people were professing Christians. The missionaries came in contact with

the boys and girls at the Riverside Government school, near Anadarko, and found them responsive to the message that Jesus Christ was also the Saviour of red men. The result was they grew a church, and now these boys and girls are the fathers and mothers in the church of today.

Twenty-six years ago the missionaries got the Christmas tree, placed it, furnished gifts for all from the missionary barrels and boxes sent by our Baptist people from many parts of the Northern Baptist Convention, and furnished all of the Christmas dinner. Christmas, 1930, was held in the new Community House which was built by Indian gifts. The work of getting the tree, setting it and decorating the tree and room was all done by Indian hands. The entire program orchestra music, pageant and recitations-was rendered by Indians. And everyone said: "It's the best ever." Every word could be distinctly heard in every part of the room. And such clean, well-dressed children! Only to see them was to love them.

Christmas morning brought many to the Mission for the Christmas service and dinner—a dinner prepared by the Indian women this time. What a splendid dinner it was, too! And what a fine time all seemed to have. Surely the gospel and Christian teaching have wrought many changes among our Indians in these twenty-six years. We are profoundly thankful to our Heavenly Father and to our dear Baptist people—whose gifts and prayers have followed us through the years.

From Latin American Mission Fields

The auto-chapel-car-worker of Puerto Rico, Daniel Echavarria, was graciously loaned by the Publication Society to Cuba, two Cuban Baptists paying his traveling expenses from Puerto Rico. His ministry was fruitful and acceptable in the highest degree. As a result of three months of revival services he reported 760 conversions.

The church in Cayey, Puerto Rico, challenged the church in Caguas to an attendance contest for Sunday, November 9, and as a result the Home Mission Society receives a fresh appeal to help provide larger buildings. In Cayey the attendance was 1,078; in Caguas 1,265, of whom 500 carried their Bibles with them. Of course neither church could accommodate so many people, and it was necessary to engage the theater for the adults. The Caguas church has in prospect an enlargement of its building, which when realized will enable it to have a Sunday school of 1,000. Both

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churches maintain many afternoon Sunday schools in the surrounding country.

The church in Managua, Nicaragua, may claim the distinction of being one of the outstanding churches in Latin America. The Sunday school attendance is about 400, and the evening audiences correspondingly large. Two years ago the church raised in pledges \$6,000 toward a new building, and at the close of the first year had more than one-half of this amount on hand. Rev. Arturo Paraion is the pastor. They are planning for a building that will seat from 800 to 1,000 people, which will probably cost \$50,000 and will demand considerable help from the Home Mission Society.

In Haiti the American Occupation is preparing for its end. American officers are being withdrawn from the National Guard or Constabulary, and Haitians are taking their places. In all other departments of the government the same process is going on. At the same time there is among the people a growing spirit of nationalism and a determination to be free from all foreign intervention. The Mission Societies can continue their work through Haitians. Economic conditions are terrible. The few foreign enterprises that had been established in Haiti have shut down. Coffee is so low in price that it hardly pays to pick it. The poor in the cities are suffering actual hunger and everywhere the raggedness of apparel is appalling.

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In addition to the regular program, the Center is now carrying on relief work and assisting the regularly organized charities in caring for the unemployed, large numbers of whom live in the community. There are also the usual educational activities, physical training, etc. One of the very helpful features is the Day Nursery, which cares for the little tots, keeping them happy and safe while the mother is free to do a day's work. Paid memberships number 388.

The Experimental Process in Training Christian Workers

Practical training is done in the Bible school at Insein, Burma, as the following excerpt from a letter from Miss Gertrude Toole shows:

Our senior class of girls in the Bible school has been transformed since going out in this experimental work. They are eager to learn all they can so that they will be more effective. Formerly they

had an idea that if they memorized enough Bible verses and knew where to find them their knowledge was quite sufficient. Now they are beginning to realize that effective Christian work takes all the skill and wisdom we possess as well as truly consecrated lives. According to their own testimony, they have learned for the first time what "pray without ceasing" means, and their prayers here at school have a definiteness and carefulness of thought that they did not have before. Our experiments this year have convinced us that if we are to be successful in training workers in the work of the Kingdom here in Burma along with the classroom work there must be an opportunity to test out this knowledge in the outside world. The girls must learn how to have God's power in their own lives, and how they can use this power in winning others.

FROM HERE, THERE AND EVERYWHERE

Brooks House, Hammond, Indiana, reports the total attendance at house activities and number of contacts made by the members of the staff during a single winter as over 19,000, the increase being largely due to the economic depression. Three-quarters of the families in the community at one time were in dire need. This need opened homes hitherto closed against the workers, and permitted contacts valuable not alone for the privilege of carrying material assistance but much more for the joy of sharing the gospel message, with its spiritual encouragement and strength.

Rev. T. E. Bubeck, of Moanza, Congo Belge, while making a path through the country, suddenly came on an elephant within a few feet. Fortunately for the missionary, the elephant turned and fled at an incredible speed. There was no follow-up in that case, but a great thankfulness.

There are thousands of unemployed in Japan also. Miss Florence A. Nystrom writes of a visit to the slum work in Tokyo in company with Dr. Axling and Mr. Fujii. At our settlement house two large tents with wooden floors covered with padded matting, accommodate many men, who are given supper and breakfast as well as lodging and kept three nights unless they have found

work sooner. Of 253 men questioned, 157 were graduates of primary school, 72 of higher school, 4 of middle and 4 of university, showing the respectable quality. In the first 20 days of the mission's relief work 3000 meals were served and 1500 lodgings provided free Dr. Axling preached to the men every night.

Dr. and Mrs. John S. Carman were transferred in February from Ongole, South India, to Hanamakonda, in the Indian State of Hyderabad, under a Mohammedan ruler, the Nizam. A hospital there without a doctor was the reason for the change. John Braisted Carman, born July 29 in the Clough Memorial Hospital, and a "smiler," accompanied them to the new home.

Here is a home bit from a letter from Rev. and Mrs. Frederick R. Bruce of the Chin Mission in Sandoway, Burma: "Betty, who has reached the busy age of two years, eight months, is growing as a little girl should. She speaks English, Chin and Burmese, and dearly loves her little sister Evelyn, born on September 13 (1930). We have a field of tremendous size. Wherever I go I find a genuine interest on the part of the villagers."

Rev. E. N. Harris of Kalaw, Burma, is making a revision of the Karen Bible and also of the Anglo-Karen Dictionary, begun by Dr. Wade and finished by Mrs. Binney nearly fifty years ago, since which the Karen language has greatly changed. We shall have an article from Dr. Harris later on this subject.

There was a death in a little West Virginia village some distance from the railroad. The father called on the telephone to ask if there was a Baptist minister in town, and was told there was one on the chapel car, "Herald of Hope," so Rev. W. F. Newton was soon on his way. Later, on questioning, he found that no religious services of any kind were maintained in the place. He began visiting from house to house, and finally organized a Sunday school with 19 present. The school grew to 60. A public-spirited woman gave a lot, telling the missionary that thirty or thirtyfive years before Rev. Alfred McCulland had knelt and prayed on that very spot that there might be some day a Baptist church there. After hard work, a little church was established just where this Christian man had knelt and prayed so many years before.





HELPING HAND

THE SCHOOLHOUSE AND MISSIONS

Our Educational Missions

When Susan Haswell first went to Burma in 1864 she found that it was almost impossible to persuade Burmese parents to let their daughters live in a boarding school. Still she felt that the girls should live under Christian influences if they were to become Christian leaders. Ever ingenious, she conceived the plan of having the girls legally apprenticed to her for three years, and with a house full of pupils she started Morton Lane School in Moulmein.

In the past 60 years education for girls has increased miraculously, not only in Burma but in our other nine fields as well. Last year more than 59,000 little girls attended elementary schools, many of which are village schools under indigenous teachers. In our middle schools there were 6,950 girls, while the high schools enrolled 2,956. In the past few years there has been a decided increase in the number of girls attending college-a thing unusual in lands where many women are still in zenanas and behind purdah curtains. Last year 388 Baptist women and girls attended colleges in the Orient.

In addition to our Baptist colleges—Judson College in Rangoon, Shanghai Baptist College in Shanghai and Central Philippine College in Jaro, the Woman's Foreign Society cooperates with other woman's societies in maintaining colleges for women. These include the Woman's Christian College and St. Christopher's College in Madras, South India; Gingling College in Nanking, East China; the Woman's Christian College in Tokyo, Japan; and the West China Union University in Chengtu as well as the two medical colleges in Vellore and Shanghai.

At present there is a decided change in the attitude of African parents toward the education of their daughters. Five years ago it was almost impossible to find pupils for a boarding school; now the girls are coming in such numbers that many have to be sent home for lack of room, and the schools are crowded.

The educational program of missions includes Bible schools, mothercraft

schools, kindergartens and industrial classes. Thousands of women and girls leave the schools to carry the message back to their own people. Last year the Society employed 2,043 indigenous teachers who had been trained in our schools.

For a complete list of Baptist Schools in the Orient see "Overseas."



MISS FLORENCE WEBSTER OF RIVERSIDE ACADEMY AND ONE OF HER PIANO PUPILS

India Demands More Schools

In the past ten years the demand for education has grown by leaps and bounds in our Christian community. The people, even the villagers, have done wonders in self-sacrifice for the sake of education for their sons and daughters. This educational awakening is one of the most hopeful signs for the future of our work. But large numbers crowding into our school put a tremendous burden on our institutions with reduced appropriations to meet increased demands. To refuse these prospective leaders a chance for an education means still more generations of an illiterate church which they might teach and guide. It also may mean that ambition being thwarted may die or turn into less desirable channels. I happen to know that because we did not have facilities enough last year several of our girls went to a Catholic school and great numbers of boys and girls to non-Christian schools. But this does not concern the Christians alone, for among

the Hindus there is a great awakening to the need for education, and our Christians, particularly our girls, will be their teachers in many of the villages.

There is a growing demand for positions of greater influence and leadership on the part of some educated Indian Christians. It is no safer to trust great causes to unpracticed hands on the mission fields than at home. Some highly educated Christians need to be placed with our best and wisest missionaries for help and training.—Susan Roberts, Ongole, South India.

Indian Girls Are Internationally Minded

Two years ago the girls of our school started giving special monthly offerings. Not once has the manager had to put in a reminder that it was time for the offering. From this fund in hand the girls have voted contributions to Kandakur, the Woman's Telugu Convention, the British and Foreign Bible Society and toward a delegate to the student camp in Madras.

The Sunday schools have continued—seven of them in five different centers, and two or three girls with a teacher going to each. They get a wonderful experience from this activity.

Recently the high school girls gave a play, "Good Will, the Magician," prepared by the headmistress and teachers. Good Will gave some magic balloons that could call forth children from different countries. They appeared in costume and then at the end they decided that they were not strangers but friends. Olive E. Jones, Nellore, South India.

First All-Asia Educational Conference

I finished the school year by spending five days of my Christmas vacation attending the "First All-Asia Educational Conference" which was held at Benares. Over 4,000 delegates were present, mostly Indians, with a few from China and Japan. Everything in the educational line was discussed from a day nursery up through college. Besides the papers and discussions, all of which were very interesting to me, I was pleased to know that so many educationalists had come from long distances, many paying their own way. came who had never been outside of their own province before. All showed very keen interest in investigating methods of teaching and pointing out failures and mistakes being made in the various institutions of learning. And

best of all, many came eager to learn new methods and others to give very helpful suggestions and plans for improvements. I am sure great changes will be made in the future, and more and more boys and girls will have an opportunity of attending school under better trained teachers. Pray for the boys and girls who attend all Christian schools in India, that they may truly learn, above all things, to love and serve the Great Teacher, Jesus.—Ethel Cronkite, Belasore, Bengal-Orissa.

School Notes from the Orient

SCHOOL SPIRIT

The spirit of the students in our school has never been better in the ten years I have been working here, and the response to religious teaching seems to me heartier and more earnest than I have ever seen it. Bible classes are elective, and half of our students chose to take them. For a school in this government center of Hangchow that is a very good showing. In the Bible classes the attitude of the students is serious and responsive.—Gertrude McCulloch, Hangchow, China.

Work

y

Two hours a day, Sunday excepted, the hammers beat out aluminum vessels, the shuttles fly, the spinning wheels turn, the garden pump chugs, spades and hoes dig, pounders hull the grain, sewing machines buzz, brooms swish, and the little boys trudge to the jungle for fagots, while the little girls wander about in search of manure to enrich the garden, or clean the dormitory floors. Wee tots gather up the lit-

ter, rags and papers, which daily make their appearance in the compound. To keep each one at his or her job takes a goodly amount of supervision and coercion from older heads and hands.— Grace Bullard, Kavali, South India.

VOLUNTARY BIBLE STUDY

Our work opened up most auspiciously this year. In spite of all the agitation against the Christian schools we had an enrolment of 132, considerably more than we have ever had before. We find that many non-Christian people prefer to send their children to our schools because we take personal interest in the morals and character-building of our pupils. All but twelve of this number elected Bible on the voluntary basis and our Bible teacher reports a real desire to know more about Christ even on the part of non-Christian students.—
Florence Webster, Ningpo, China.

REJOICING

The report of the Mission Girls' School this year is one of rejoicing for buildings and equipment. Most important is the new school building given by Mr. and Mrs. Ridgeway through the Judson Fund. It has a large kindergarten and assembly room, five medium sized and three small classrooms, and an office. There is plenty of blackboard space and cupboards in each room and office. Individual seats and desks have been provided for all children above the kindergarten and each teacher has a desk and chair. It is so superior to the old building with no conveniences that I am constantly thankful.-Marion Tait, Gologhat, Assam.

PLUCK

When the Bible School opened in the fall Mrs. Wang was on hand to register as a special student. Since the school is located outside the city on a hill and there is no dormitory for women, attending school means an early breakfast, a walk of more than a mile up a high hill and a return near nightfall to a belated afternoon meal. One woman alone among 12 boy students is an unusual situation in a backward town like Yachow. Our fall weather was atrocious, rain, rain and yet more rain, but Mrs. Wang plodded pluckily through the mud day after day, never missing a class. Since she has never had much education it has been hard for her to keep up with the boys just fresh from school, but she has won a place for herself in the school by her determined pluck .-Emma Brodbeck, Yachow, West China.

COOPERATION

Last week I had to make a trip to Yokohama to attend the first meeting of the Woman's Central Educational Committee. The principals and acting principals of our four schools for women were present. Do you realize that three of the four are Japanese men? I was the only American. Dr. Chiba represented the Sendai Board of Trustees, Mrs. Fisher the Yokohama, Miss Jenkins the Himeji and Pastor Ozawa our school. We talked over our schools comparing and studying districts. We exchanged ideas and ideals. For myself I surely got a very keen insight into the thinking of a few of our Japanese Educators. It was a fine start in cooperation.—Anna Kludt, Osaka, Japan.



HIGH SCHOOL STUDENTS IN NELLORE, SOUTH INDIA, PRESENTING THEIR PLAY "GOOD WILL, THE MAGICIAN." MISS OLIVE JONES IS AT EXTREME LEFT; NEXT TO HER IS MISS A. R. VEERASWAMY, HEADMISTRESS OF THE GIRLS' HIGH SCHOOL

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TIDINGS



BAPTIST CLINIC AT SANTA ANA

Clinica Bautista, Santa Ana, El Salvador, Central America

The Baptist clinic in Santa Ana has moved into a new building which will be a source of much greater comfort and convenience to the nurse and the patients. The following paragraphs describe some of Miss McCarter's ministry in the homes:

About three-quarters of a mile from here I have a little patient suffering from tuberculosis. He is cared for by his grandmother, who is also caring for his two brothers. The mother of these children died some three years ago of tuberculosis. The grandmother has no one to help her support the family. Some time ago I received a gift of five dollars from a Sunday school class and with this I am sending a little milk each day for the patient.

Another half mile from here we meet little José. He leaned against a brick

DONA FRANCISCO DE PENATE AND DONA ISABEL DE ARGUETA

stove a few days ago and tipped a kettle of boiling water down his back, badly scalding him. There are seven children in this family and they have no money for doctor bills. This is one of the cases that the clinic will treat free. The charge is usually twenty-five cents a visit, but many times when the family is one of our own church membership we must suspend even this small charge. José was so absorbed in the White Cross scrapbook we brought him that we finished the dressing without his shedding a tear.

I stopped at four more houses to give hypodermics before my morning's work was finished. At two o'clock the clinic is opened for treatments, but the patients come almost any time. Last

THE EASTER CALL

On that first Easter morning our Lord commissioned a woman to be the bearer of the glad news of his resurrection to an unbelieving and discouraged group. From that day to this, devoted women have heard and answered that command, trying always in the most efficient way to make that message known.

Fifty years ago, with a growing need for specially trained missionaries, the Baptist Missionary Training School was born, and hundreds of young women have gone out to the uttermost parts of the earth with the same glad message that was given to Mary in the long ago. However, if our minds and hearts are in tune with the Divine, we may still hear the voice of our Saviour saying, "The harvest truly is plenteous but the laborers are few."

May the prayer of our hearts be that many of our brightest and best shall again at this Easter time hear Him calling them by name and commissioning them to tell the good news to an unbelieving and discouraged world.—Mrs. George Caleb Moor, President Woman's American Baptist Home Mission Society.

month I made 91 home calls and had 110 clinic visits. This month I had planned to take my vacation, but it was impossible to take a vacation and stay in the city. Calls for help come every day and we cannot refuse such calls nor would we want to. We do feel that the work is progressing and there is a very great need for this type of service.

Santa Ana for Christ

An interesting bit of personal evangelism sponsored by two faithful women of the Baptist Church in Santa Ana, El Salvador, has just become public. It seems that five years ago these two secretly united to work together with the Lord for the evangelization of this



MISS ISABEL CRAWFORD, WITH TWO IN-DIAN FRIENDS IN SADDLE MOUNTAIN

city. Through prayer and personal work they have continued until now, taking as their motto, "Santa Ana for Christ." At the request of the pastor, a few months ago a report of their accomplishments was given at a church gathering. Doña Francisca and Doña Isabel meet in the chapel for private prayer once a week. They are personally making a systematic canvass of the city and sections outside the city. They indeed raise the fallen, having regained six of the twenty unfortunate souls they were working with this year; they distributed as many as 1497 religious tracts in nine months; and in that same time they have in very deed preached the gospel individually to 145 different persons. twelve of whom were converted and many of whom have a true interest but lack the moral strength to make a public confession. These two women alone keep a small fund of money in order to help the sick and needy with whom they come in contact.

A Characteristic Letter from Isabel Crawford

East San Diego, Calif.
My dear Friends:

As most of you know, on April 14th last I fell in New York City and broke my leg, was taken to the Postgraduate Hospital where I suffered torments, till Mr. and Mrs. Harry E. Bailey of Nanuet, New York, took me to their "heavenly home" and kept me there recuperating for over two months.

On October 25th I began a succession of travels which ended in California, December 31st. Part of the holiday season I spent at Saddle Mountain and Elk Creek, arriving at San Diego December 31st without a scratch.

New Year's Day came in beaming and the double rows of poinsettias outside the window nodded and seemed to say "Welcome to sunny California. A bright future is in store for you." I sat me down by the radio and out came the words, as clearly as if my ears had been normal: "The Lord is my shepherd; I shall not want"—on, on to the end—the wonderful end, "And I will dwell in the house of the Lord forever."

A moment later music came forth, not loud triumphant strains, but soft appealing harmony, and out of it, as clear as a bell, a woman's voice, full of pathos and pleading. "Jesus is tenderly calling thee home, Calling today, Calling today," and it was New Year's Day!

The words followed me all day long, just as on leaving Saddle Mountain a few days earlier the words:

"Though exiled from home, yet still I can sing,

All glory to Him, I'm the child of a King."

As a little child I was taught to pray, "Now I lay me down to sleep," and to close the petition with: "God bless father and mother, sisters and brother, and make me a good little girl." Mother and father and one sister are beyond the need of prayer today, and when I try to pray, faces of friends rise before me, friends who "when I was sick and in prison visited me," and did all in their power to help me bear the burden in the heat of the day. Words come unbidden—God bless them all—all the ones who brought or sent books or bonbons, flowers or fruit, gold-fish or gold, suit-



MARION E. PARKER

case or contents, telegrams or cards of sympathy, electric fan or electric quotations from "The Book." Bless them all—and let me never forget that "I'm the child of a King,"—Isabel Crawford.

"Please Find Me a Job"

This cry comes from all parts of the land, but nowhere does it touch deeper cords of sympathy than in the hearts of our missionaries in the great industrial districts. The following report, throbbing with human interest, comes from the staff at Brooks House, Hammond, Indiana:

The total attendance at House activities and number of contacts made by the members of the staff during the month of December was over 19,000, the largest monthly record as yet. Much of the increase is due to the present situation of economic and industrial depression. In a community of the type of East Hammond at least three-fourths of the families are in desperate need of immediate relief. We cooperate with the public charities and other responsible agencies in furnishing the necessary relief. Much of our share consists in listening to the needs, investigating and reporting the cases. We are able in cases of emergency to furnish relief ourselves. The most frequent plea is "Please find me a job."

Two needs brought about by the lack of employment have been adequately met by us in cooperation with other agencies and individuals. A place where the unemployed single men may obtain two meals a day and lodging, if necessary, has been established. This was made possible by the willingness of a local hotel-owner to give free use of his

thirty-room hotel (which he had been forced to close), as well as by other firms and individuals sharing in the expense. On the average 65 men are fed at each meal. In the House we serve noon lunches to school children who are judged to be in need of a nourishing meal at that time. In many families the amount and kind of food may be all right for the adults but not for the growing school child.

We are glad that our program is elastic and broad enough to enable us to take care of these present needs and make the necessary adjustments without detriment to the House program. It means added responsibility and work for the staff, but we are glad to serve in this capacity. In addition to all this the enrolment and attendance in all our groups have increased. There may be several reasons for this, but the important thing is that here they are, and never before has the opportunity been as great as now to present that for which a Christian Center stands.

On February 14, Miss Juanita Woodburn and Miss Marion E. Parker sailed for Nicaragua, Central America. Miss Woodburn returns to her work as nurse in the Evelyn Briggs Cranska Memorial Hospital. Miss Parker, who was for several years a teacher in the Baptist School in Managua, returns to become the bride of Mr. Lloyd E. Wyse, director of the school. The groom, with a number of the missionaries, will meet the boat at Corinto, the Pacific port of Nicaragua, where the marriage will be solemnized. Mr. and Mrs. Wyse will spend their honeymoon in San Salvador.



LLOYD E. WYSE

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Around the Conference Table

Early Morning Prayer

"For the people had a mind to work." Neh. 4:5.

The surety of the success of any enterprise is in the willingness of the people to work. Nehemiah found it so. All the leaders of high enterprises have discovered the same truth. Our kingdom tasks require the same willingness of mind on the part of the people.

The month of April is an important period in the life of Northern Baptist churches. Then the fiscal year ends. One week of the month will be devoted to the Community Every Member Canvass. Neither of these projects can be achieved without willing workers. Workers to round up the deficiencies in the church quotas for the Unified Budget and to make canvasses will be needed.

Pray then for two things this month.

First: That the Lord may raise up many willing workers in every church.

Let the emphasis be on the willingness.

The Lord loves a willing worker no less

than a cheerful giver.

Second: That the Divine Power may be upon every worker so that the right approaches may be made, the right motives presented, and that confidence may gird every worker. It is "not by might nor by power" that this thing can be done but by the Spirit of the Lord.

April-A Month of Victory

VICTORY-in spiritual things

because Easter (April 5) brings anew the assurance of life after death.

VICTORY—in church missionary quotas

because the self-denial offering received on Easter Sunday, April 5, will help the church to realize its missionary objective for the year closing April 30, and by so doing will help to bring victory in our missionary objective.

VICTORY-in missionary giving

because every Baptist church member by making a real effort has paid his or her missionary pledge in full, and because every Baptist church member who had made no pledge to denominational missionary work has made a worth-while cash contribution to the task. The task calls for a gift from every member.

VICTORY—in being ready for the tasks of the new year beginning May 1

> because every Baptist church member has made a definite pledge, during pledge week, April 12-19, to the task of his or her church in its local and world-wide service.

VICTORY—in the hearts of our missionaries

because the financial promises made to them are fully met and thus they are able to "carry on." This will be made possible only by the payment in full by every church of its missionary quota for the year ending April 30.

VICTORY - VICTORY - VICTORY

This is assured when every Baptist church member assumes his or her rightful share of the great worldwide work of their churches.

The Wickersham Report

BY JANET MC KAY

One of the best analyses of this report appeared in the issue of *The Christian Century* for February 4th, 1931. It says, in part, that with one accord the wet press has hailed the report as either wet or worthless. "It is held to be worthless because it is claimed that these individual opinions contradict the group report." The findings are not wet. They are dry and they help to provide a firm foundation for prohibition by emphasizing four distinct gains.

1. The saloon must not be allowed to come back. Thus the Commission pays tribute to the positive benefit conferred by prohibition. "Whenever a proposal is made in the wet and dry controversy, it can be tested by this one question: Under the operation of your proposal will the saloon come back?"

2. The Volstead law must not be modified to permit light wines and beer. This is opposed on the ground that it is bad law and also bad public policy.

3. It opposes the government as such, state or federal, going into the liquor business. This plan is odious to American sentiment and fraught with great dangers to our political systems.

4. The Commission is opposed to the repeal of the Eighteenth Amendment. To one who has done social service work in the slums of our large cities and who has studied the history of the liquor traffic no other stand is possible. The liquor traffic has always broken the law. From the very beginning of time, governments have attempted to control it and each year the control has had to be more stringent. The struggle was a long and bitter one in the United States when each State tried to regulate and control the liquor traffic. It could not be done. Neither could the Federal Government regulate it. It can only be outlawed, which the Eighteenth Amendment does.

What Is Happening to Our Baptist Women?

Joy—enthusiasm—new manifestations of interest are evident in the responsibilities which Baptist women are carrying during the period of the Community and Every Member Canvass.

They believe in a proper financing of the church's task—local and world-wide.

They believe that every member of the church and congregation should be giving systematically and generously to the church for local and world service.

They believe that the men, women and young people of the churches should work together—side by side, hand in hand—in making a worth-while effort to keep our mission stations open and well staffed with missionaries and with material equipment needed.

Hence—when an effort is being made that will accomplish these things, the women rejoice.

When a "Counselor" Is a "Counselor"

When the business of loving college girls into service is her greatest concern.

When her behavior, her speech, her reading, even her clothes, are chosen with the purpose of making herself more attractive to them.

When she meets all their vagaries and their questions, not with scorn, but with respectful, understanding sympathy, and is able to answer their puzzling "I wonder" with a firm and steadfast "I know."

When she is "never in the way and never out of it."

When her home radiates the order and peace of His presence, and her fire-side becomes a glowing altar where unconsciously the college girl sees the shining of His face and resolves to lose her life that she may find it.

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THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON 1153 East 56th St., Chicago, Ill.

Fresh Material for Year Books

Inasmuch as preparation of copy for the missionary society year book usually begins shortly after housecleaning is over, it seems timely to furnish patterns, plans and inspirational suggestions in this issue of the Open Forum, that there may be a few more organizations rescued from the ruts. It was encouraging to note that among the annuals exhibited at the Convention last year, only a minor number were of the stereotyped sort which made it all too plain that no new form or idea dared show its head at a meeting. Possibly ten per cent of those submitted reminded the Conductor of a certain Boston boarding house in which kingdoms might rise and fall, but the patrons could still depend on prunes on Tuesday, corned-beef hash on Wednesday and so on through baked beans on Saturday, chicken on Sunday, finishing with "carcass soup" on Monday! It was a regime for robots. Here are outstanding features from the Conductor's aforementioned bird's-eye view:

THE MAKE-UP OF YEAR BOOKS

Warmth in color and decorations was noteworthy, running all the way from the exquisite, apricot-colored imitation of Spanish leather, at Santa Ana, California, to the inexpensive pen-written or mimeographed booklets (covers often made of pretty wall paper) adorned with tiny Perry Pictures, as at West Allis, Wisconsin. The booklet from Mullen Memorial Church, at Belpre, Ohio, was beautifully illustrated with mimeographed sketches. On the outside was a picture of the world, a sunset sketch and a ship, also an open book as an inset to the program outline, decorating an inside page. In ensuing pages, each month had its symbolic picture-Pilgrims on the way to church, with an inset of corn shocks and pumpkins, for November; bells and holly with inset of wise men on camels, for December; On the Trail with the Transit, a mountain road, surveyor and hour-glass inset, for January; Skyline Silhouettes on Our Trail among American Negroes and Indians, an elaborate sketch of Missions Magazine with the world and a ship

in the background, the open Bible serving as an inset; Signs Along the Highway; Making Paths for the King; an Easter Cross with Lilies; Chinese Lanterns with Inset of Chinese Characters; World Friendship Invites Us (design from Forum Conductor's programs on The Second Survey) with inset of bell saying "Come"; The Missionary Society Goes to School, these were outstanding topics and illustrations. A note adds: "The work of illustrating and mimeographing this booklet was a gift of the pastor to the Woman's Society." The whole was a work of art.

The annual of the society at the Peddie Memorial Church, Newark, N. J., contained an inside announcement folder giving the roster of officers, committees, etc., a long tourist's coupon ticket being pasted therein announcing a "World Tour, Oct. 11-June 15." A most attractive schedule of programs followed: (1) Harbor—a garden party in the autumn; (2) Reading of the Log-annual business meeting; (3) Oriental Ports of Call, Mrs. X, director; (4) Touring a Christian Center-Italian Baptist Community House; (5) Low Tide-ports not touched yet by Baptists; (6) European Ports of Call—a group from the International Baptist Seminary serving as guides; (7) Aboard the Stewardship-specially conducted tour by Mrs. Y.; (8) Aboard the Ship of State-tour director, Mrs. Z.; (9) Ship Ahoy—launching luncheon, with purser's fee of fifty cents. Any of our district literature bureaus can furnish suitable leaflets, etc., for the appropriate programs, nautical terms and customs being easily adapted to the themes.

At a City Mission Union meeting at Grand Junction, Colorado, the program folder was in the shape of double doors, closed in the center. Topics covered were: The Closed Doors. Loyalty in Unlocking Doors, Turning the Key to Panels of Learning, Mirrors of Spiritual Yearning, On the Threshold, Rusty Hinges in the Training of Youth, The Door of Achievement, The Door Bell (offering), Latchstring to Labors of Love, On the Threshold of Tithing, The Door of Civic Life, The Door of Enthusiasm, of Adventure, of Sympathetic Understanding, of Hope, of Organiza-

tion (business session), Closed Doors, and The Upper Chamber (presumably devotionals).

The church at Sewickley, Penna., printed its programs in the form of a wall calendar, with outlines of meetings in connection with the usual record of the days of each month. The lower part of the calendar, folded up as a flap and tied with ribbons, formed a pocket in which were small envelopes stamped with the names of the successive months in which the offerings were to be brought to the meetings. On the back of this calendar was the roster of officers, etc., and the statistical data as to time and place of meetings. At the Liberty Park Church, Spokane, Wash., the offering bag was attached to the back of the annual, and a blank for remarks left at the end of each program. (How enlightening for the program committee to take a peep at "too long," "dry as dust," "full of human interest," "opened and closed on time," etc.)

In Grace Church, Spokane, the Woman's Union gives percentages to each circle, covering the number of its members at a meeting, number of invited guests, and the "radiogrammed" responses (presumably news items or whatever the roll call may stipulate), special recognition being given at the June meeting to the circle which leads—an excellent form of competition.

Choice anthologies of poetry or prose quotations are included in a number of the year books, showing taste and research for memory gems well worth passing around among less literary folk.

The Fiftieth Anniversary of the Baptist Missionary Training School occurs in May. Most excellent program material good for any month, inclusive of a "Souvenir Album" for every woman and girl in the constituency, will be furnished free by the School, at 2969 Vernon Ave., Chicago.

A "Garden Series" is used by the First Church of Moorestown, N. J., this being happily reminiscent of a Forum plan of several years back: Cullings from the Garden, The Problem of the Weeds, Grapes Sweet and Sour, Wheat and Tares, A Bouquet of Forget-Me-Nots, Mistletoe and Holly, Pansies and Lilies, Pineapples (Philippine meeting), Our Japanese Gardens, etc., are suggestive titles. Two current events given each month were designated as plants, weeds, flowers, fruits, etc., as, Grapes Sweet and Sour meant events bringing joy or sorrow to our denomination. More year book material will be given next month.



REV. LUIGO TURCO (RIGHT) AND HIS CONGREGATION AT THE ITALIAN BAPTIST MISSION IN BUFFALO

The Italian Mission in Buffalo

By A. MANGANO

The Baptists of Buffalo, New York, are deeply interested in the recent development of the Italian Mission at Trenton Avenue Christian Center. For more than twenty years preaching services have been held there, and good results have attended the efforts of past years. In 1925 Mr. Luigi Turco, on graduating from the Italian Department of Colgate University, was appointed to that field by the Home Mission Society, and the Buffalo Baptist Union, of which Dr. E. P. Dutton is the efficient secretary. While the Italian Department was located in East Orange, New Jersey, and Mr. Turco was a student there, he conducted and revitalized the Italian Mission at Passaic, New Jersey. The first two years of Mr. Turco's work in Buffalo were a period of preparation and seed-sowing. The last three years have been the period of reaping. Over 50 converts have been baptized, and recently additional seatings have had to be put in to accommodate the growing congregation. The prospects are that this coming spring the chapel now used for the work will have to be enlarged. There is being repeated on this field the experience of former years on other fields; men, women, boys and girls, all as one large family attend the preaching service in the Italian language. No one can attend one of these Sunday morning services without feeling the presence of the spirit of God.

The congregation is made up of the poor and uneducated, who were until yesterday indifferent to the claims of religion; now they are hungering and thirsting for righteousness. With the knowledge and acceptance of the gospel, there has followed the usual opening of the mind and the heart to all good things. The open Bible is to them a challenge to understand it. It is no uncommon thing for these untutored men to be occupied with Biblical questions. Their true interest in religion is manifested in their desire to bring others to the knowledge of Christ. Religion to these people is no theory. They grasp the moral implications of the teachings of Jesus. The man who has lived a sinful life, while in the baptismal waters, lifts up his face to heaven and exclaims, "My good God, I believe; keep me from all that is evil." Another, who because of some misunderstanding had not spoken with his brother for fourteen years, on being converted feels that this is not right, and so goes to his brother and says, "We must be at peace. I must be at peace with everybody. This is God's will." In another case, the man was so affected with the teachings of Jesus that he at once bought a large family Bible and gave it a central place in the little living room. He has for the past two years made it his business to let all who come into his home hear some of

the great lessons. This brother, says Mr. Turco, has been a great blessing to his friends and to the church. He has brought his whole family into the church. He can scarcely read, but he makes good use of his limited knowledge to spread the good news of the Kingdom.

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But this is not all. As the enthusiastic missionary visits the various homes his eyes are open to everything that goes on. He sees the physical as well as the religious conditions of the people. He sees little children drinking wine and eating unwholesome food. He at once gives suggestions about the value of milk as food, and points out the evils of wine drinking. A month later a father meets him on the street and says, "Mr. Turco, we do not give any more wine to our little girl. And she is in better health now, and is doing better work in school. We shall not give her any more wine." Some of these people are very poor, and hence cannot afford to call in a doctor to attend their various ailments. Mr. Turco has secured the cooperation of a dentist, an oculist and a children's specialist, who are willing to give treatment free of charge to needy cases recommended by him. All this is in harmony with the methods of the Great Master, who went about doing good. Cooperating with Mr. Turco are two devoted women missionaries, Miss Belle Long

and Miss Bertha Laughry, who are supported on that field by the Woman's American Baptist Home Mission Society. These women through the Sunday school, the children's and mothers' meetings, and now by means of a Sunday evening service in the English language, and by visits in the homes, are making a most valuable contribution to the spiritual life of the community.

Mr. Turco did not have the advantages of an advanced education when he was young. But the importance of the work to which he has devoted his life has made him feel the necessity of a thorough training. He has, therefore, during the past six years, while carrying on his regular missionary activities, continued his education. Two years ago he secured his high school diploma and in 1933 he hopes to receive his A.B. from the University of Rochester and his B.D. from Colgate-Rochester Divinity School.

A Tribute to A. E. Seagrave

BY A. C. HANNA

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Rev. Albert E. Seagrave, for more than forty years a missionary to the Karens of Burma, passed away suddenly at Rangoon on February 6th. He was born at Denison, Iowa, September 6, 1861; graduated from Madison (now Colgate) University in 1886; and from Crozer Theological Seminary in 1889. He became a student volunteer, offered himself for foreign service, and was appointed a missionary under the American Baptist Foreign Mission Society, on December 24, 1888, before the completion of his theological studies. Mr. Seagrave was ordained by the Trinity Baptist Church, Philadelphia, with which church he was connected until his death. He married Miss Alice Vinton, of the well known missionary family. Her father was J. B. Vinton, of the Karen Mission, and her grandfather on one side was Justus Vinton, the pioneer in the Karen work of the Rangoon field, while her grandfather on the other side was J. M. Haswell, the first man to be appointed missionary to the Talaings of Burma, and translator of the Talaing New Testament.

Mr. and Mrs. Seagrave sailed for Burma September 14, 1889, and were designated to the Karen work on the Rangoon field, where Mrs. Seagrave's father and grandfather had labored for years. On this field self-support has been stressed from the very first, and this policy was continued by Mr. Sea-

grave, with the result that all of the 200 churches, and all of the 106 schools on the field are self-supporting. To those who know something of the history of our mission in Burma, the very mention of the Rangoon Karen work brings up the romantic story of Franc Chapel, and also the building of the great Vinton Memorial Church, which was in its day as notable an achievement in our mission work, as the Ko Tha Byu Memorial Hall of comparatively recent times in Bassein. It is significant of the uninterrupted development in the Rangoon Karen work that one of Mr. Seagrave's final achievements was the building of a large dormitory, along the best modern lines, thoroughly up to date in appointments and equipment.

With the emphasis which has been placed on self-support from the very beginning of the work on that field, and with the increasing sense of independence and self-reliance felt by the Christian constituency, the missionary's part has been more and more to act in an advisory capacity, a type of service calling for tact, patience, and the soundest judgment. These qualities Mr. Seagrave displayed in signal measure during his lifework on this field. Rangoon Karens not only support their own work, but for years have carried on foreign mission work among the Karens in Siam, and have given largely for the support of that cause. In addition they have had home mission work within the limits of Burma, especially at Papun, a place difficult of access in the fever-ridden jungles bordering on the Salween River. To work successfully with a people as wide-awake and progressive as that one must be a leader among leaders, and such Mr. Seagrave proved himself to be.

The esteem in which Mr. Seagrave was held not only by his fellow-missionaries, but by the Christian constituency throughout Burma, is shown by the various offices he was called upon to hold. For years he was treasurer of the Burma Baptist Convention, which includes Baptists of all races throughout Burma, and through which Baptist churches there function as an organization. He was often a member of the Reference Committee, and sometimes its chairman, and served as trustee of Judson College, besides being elected to various other offices. He was sometimes asked to serve on special committees for the investigation of some problem, or determination of some difficult matter for which good judgment

and tact were particularly required. Yet these offices were never of his own seeking, for a more retiring and self-effacing man would have been hard to find. In committee sessions he was known for his silence, his desire to weigh every consideration, and his willingness to reserve his opinion until asked for it.

If the Scudder family have given a thousand years of missionary service to India, it seems likely that in time the Vinton-Seagrave family may have a record comparable to that, as regards service in Burma. Of Mr. and Mrs. Seagrave's four children, the three still living are all engaged in mission work in Burma; Dr. Grace Seagrave is at the Ellen Mitchell Memorial Hospital in Moulmein; Gordon Seagrave, M.D., the author of that fascinating book, Wastebasket Surgery, is well known for his medical work at the remote frontier post of Namkham; and Miss Rachel Seagrave has been associated with her parents in their work on the Rangoon field. A remarkable record this family has, for number of years of service given to Burma from the days of Justus and Calixta Vinton to the present time.

An Amazing Tea Party in India

Last month I attended a tea party such as I had never dreamed possible in my time. It took place at one of the public meetings held in the town school building when the District Board president announced that the Government had acceded to requests for a Government High School at Kanigiri. It was a great event. Remember that caste rules in India, and that an outcaste has been an outcaste indeed. Some of them have become Christians. They were present in this large gathering, mixing with the others. The tea, actual tea, was served. There were only about one dozen cups. I, and eleven others, were served first. When we had drunk our tea the cups were washed out and filled and passed to Brahmins and to Christians and all classes and degrees. Thus did several hundred drink from these same cups! Here in Kanigiri, without any resolution and without any proposition, we all met on an equality in this meeting. Do not think, however, that caste has been abolished, but thus far we have come in friendship and good will. We missionaries have had some part in preparing for such a gathering, and for the measure of success in which it was carried on we are all grateful. Such a tea party may lead to many things .-George H. Brock, Kanigiri, South India.



FROM THE WORLD FIELDS



On Labor Day, 1930, when students of government schools were out on strike, those of Shanghai College, Shanghai, China, chose to labor. In that one day one might have seen 700 active workmen building the splendid path that follows the river beside the campus. Shanghai College, now coeducational, has 250 young women registered there. From the college and similar schools radiates the Christ spirit which is leavening Chinese life and helping to usher in the new day.

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REV. D. C. GRAHAM, first Protestant missionary to return to Suifu, West China, after the evacuation of 1926-1927, summarizes the advance in the work since that date as follows: "After my arrival we faced several violent anti-Christian demonstrations. church was still loyal but under severe persecution. For awhile we were unable to hold preaching services in the West Gate chapel or in the North Street building. Little by little we have opened up one phase of the work after another. Today more different kinds of work are being carried on than ever before. I have spent three terms of service in Suifu but this has been my busiest and we are seeing results.

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Kelly High School, Mandalay, Burma, is reported to have had 460 students enrolled during the past year. H. E. Hinton, superintendent, states that they are striving for a more regular attendance and a higher percentage of passes in finals. Bible study has been continued throughout the year. This high school for Burman boys came into existence through the efforts of Dr. E. W. Kelly, for whom it was named, who served as a missionary in Burma for forty years.

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KAREN TRANSLATION WORK is a fascinating occupation, but one that requires infinite patience and understanding, not only of the Karen language but of the Karen mind as well. Missionary E. N. Harris, at Kalaw, Burma, at work on an Anglo-Karen dictionary writes: "A



REV. AND MRS. A. M. BAILEY ON A RETURN VISIT TO SEATTLE, AND REV. AND MRS. K. OKASAKI OF THE JAPANESE BAPTIST CHURCH

word for word translation will not answer the purpose. The Karen language is rich in some directions—next to the Basque of the Pyrenees it is possibly the most graphic language spoken—but the background of the Karen people is so different from ours that it could not be expected that the equivalents of many of our words would be found in their vocabulary. Much dependence has to be put on examples showing usage as well as on definitions."

"ONLY the church lags behind. We have the wealth and we have the trained and consecrated recruits ready to go wherever the need is greatest. Missions were never more thriving and prosperous and non-Christian people were never more open to conviction than now. Money given for missionary purposes is bound to bring a rich reward in regenerated lives, transformed communities and the hastening of the kingdom of God." That is a comment of the editor of the Indiana "Baptist Observer" on the decline of missionary giving in recent years. Your own comment will appear in the pledge you make to give through your

THE LITERARY contribution of our missionaries is ofttimes an important

and necessary, but little known complement, of the service they render. At Shanghai College, China, Rev. Henry Huizinga, Ph.D., has done much in preparation of English textbooks for schools and colleges throughout China. Three of his books have been in circulation for some time and more than 30,000 have been sent all over China. Two new books were issued this past year and one more is now on the press.

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THE RESPONSE to Christian teaching on some of our mission fields is noticeably on the increase. Rev. C. U. Strait, among the Chin Hills of Burma, at Haka, reports: "Just today one of our Haka Christians told me of a village to the south some thirty miles where there was not a single Christian; now there are three Christian homes and twelve believers are asking for baptism. This morning a Chin from a distant village to the northwest brought a letter from our preacher in that section saying that there are thirteen there who desire to follow in the Way. Later in the day one of our preachers six miles east came in to tell me of an increase in his village. About sunset tonight a school teacher from a village sixty miles away sent a letter to tell of believers there."

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THE LANGUAGE PROBLEM in the Congo is becoming increasingly urgent. Missionary J. E. Geil of Banza Manteke states: "Some of us are realizing as never before that we have a multiplicity of languages in our field. In the Jubilee Conference it was agreed that Kikongo should be generally used in the production of literature and in the development of the work, especially educational work. Before this is realized much must be done along many lines. This is truly a matter of tremendous consequence and while it does not interfere with evangelistic work being done in the vernacular yet it does require that educational work must be carried on in Kikongo and French. All this will unify the work in the Congo, and through the native conferences, where all will speak the same language, the lasting good of all will come."

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Field Work on the Pacific Coast

During January Field Secretary Floyd L. Carr assisted in three Leadership Training Institutes in Southern California, at Long Beach, San Diego, and Los Angeles. Nearly 300 were enrolled at both Long Beach and San Diego, but all records for Southern California and for the Northern Baptist Convention were broken by the enrolment of 1,080 in the Los Angeles Institute. The Department of Missionary Education cooperated by putting on a course on Missionary Education in the local church.

During February and March Mr. Carr held missionary education conferences in strategic churches in Northern California, Oregon, West and East Washington and Idaho. These were held in cooperation with the directors of Religious Education in each of these areas.

A School of World Friendship

The Temple Baptist Church in Los Angeles has just completed another successful School of Missions. It was held from January 11 to February 15 under the direction of Mrs. A. W. Rider. "India" was the subject of study, and the texts were used for all grades. There were classes for the following groups: adult, senior, young people, collegiate, high school, junior, primary, kindergarten, and beginners. In addition there was a story hour and a nursery period. The Sunday evening assembly program included dramatizations, stereopticon slides, community singing, missionary impersonations, motion pictures, and the personal presentation of a mission supported in India by Temple Church. International night was the closing feature, with the singing of national airs of many lands by costumed representatives. On January 25th Secretary Carr gave an address in this school on the "Quest for India." The printed folder announcing this school was most effective, setting forth the classes, subjects, and teachers with the complete organization, including committees, etc. Inquirers may secure a copy by writing the Department of Missionary Education, 152 Madison Avenue, New York, or L. R. Lehigh, Temple Baptist Church, Los Angeles.

Study Book on Burma

As a part of the mission study program of 1931-32, the Department announces a book on Burma written at its request by Dr. R. L. Howard, formerly president of Judson College. Many churches will be interested to get a fresh understanding of the great work which Baptists have done in Burma, where the success of foreign missions has been so fully demonstrated. It is expected that this book will be ready for use at the Northern Baptist Convention in Kansas City.

1931-32 Reading and Study Programs

The Department of Missionary Education expects from the press in early April its folder announcing the new Missionary Reading Courses for the year, and its folder on the Mission Study Program for the year. A more detailed announcement will appear in the next issue of Missions.

Poster-Making Material for 1931-32

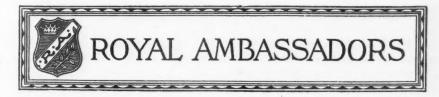
Alert missionary workers who are preparing to present the study books for 1931-32 should collect from friends copies of the *National Geographic Magazine*, which contain valuable pictures on two of the study themes for next year. The July, 1919, number has an

excellent illustrated article on "Korea, the Hermit Kingdom," and the August, 1930, has a dozen color plates on Burma which may be used in connection with the study of Burma. Poster-making is an effective challenge to the "Eye-Gate." Leaders in the Daily Vacation Bible Schools can make good use of this material next summer.

A Community School of Missions

Mrs. McKeever, Reading Contest Secretary for Rhode Island, reports the following most interesting School of Missions:

The Community School of Missions or Friendship in Newport, participated in by two white and two Negro churches, was a real success. We held six meetings, one in each of the colored churches and two in each of the white. We met at 7:15 p.m., and after a brief devotional service conducted by the pastor, went to our classes. At 8:15 there was a short intermission with stunts, etc., and then we assembled for addresses, sometimes with a short pageant as an extra. We are fortunate here in having army and navy officers who have seen service in all parts of the world, and who can speak of personal contacts with countries about which we study. There were six classes, studying India and the Caribbean Islands. My class of women studying the Caribbean Islands was about equally divided between white and Negro. First night attendance was 18; after that 32 to 36 each evening. We have the names of 184 different people as present at one or more of the classes. The estimated average for the six evenings was 100.



New York State Plans for Its 1931 Camp

Theodore L. Conklin, director of the Boys' Camp for New York State, makes the following announcement: "We are moving the site of our camp to what we hope will be an even better and more favorable location. We have rented the Madison County Scout Camp, Camp Eatonbrooke, six miles southwest of Morrisville on the Cherry Valley Turnpike. We will have full use of the

camp with its 200 acres of ground, tents with spring cots to sleep in, situated on top of a hill overlooking Echo Lake. The lake is spring-fed, about 1600 feet above sea level, and nearly seven miles in circumference. We have the use of a half mile of lake front, and the water equipment, including a number of rowboats and canoes and two dories large enough to hold twenty-five boys each. Added to all the advantages of last year's camping site there will be a fine

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full-sized baseball diamond with a scraped and rolled infield. David Owl, the popular Cherokee pastor, will be our Indian guest. The camp dates are August 16 to 29.

Missionary Dramas

Boys! This is the time of the year in which we should give the missionary hero dramas which we see at camp in the summer. There are ten in print and with very little material in costume and scenery you can put them on in your own home, club, or church. Talk it over with your boys' leader or pastor. I am sure you will find a hearty response from them and from the people to whom you show the dramas.

The Stormy Days

Rev. L. G. Van Leeuwen, New England representative of the Royal Ambassador movement, gives the following reading hints in the January issue of the Camp Bulletin:

"What about the stormy days? What shall we do then? That depends upon your personal interests. You can catch up with the reading of that book which has been put off so long. If you are interested in winter sports, you will go to the library and borrow 'The Book of Winter Sports,' by W. Dustin White, or 'Snow and Ice Sports,' by E. Jessup, and have a good time reading them. If you want to prepare for next summer's camp, borrow 'The Book of Woodcraft,' or 'The Birch Bark Roll,' both by Ernest Thompson Seton, or 'The Boys' Book of Campfires,' by Frank H. Chelsev, or 'A Handbook of the Outdoors,' by Earle A. Brooks, or 'The Book of Indian Crafts and Indian Lore' by Julian H. Salomon. If you wish to become better acquainted with the Missionary Heroes whose lives you studied about last summer in camp, you will go to the library or to your pastor and borrow the biographies of these great and noble men and you will read them with interest. I cannot imagine a a greater pleasure than on a stormy night to follow Dr. Grenfell along the Labrador Coast, or David Livingstone across Africa, or John G. Paton across the Hebrides, or Marcus Whitman on his ride to Washington. Follow your heroes and you will get a real thrill."

A Questionnaire on Boys' Work

Rev. Horace Cushing, pastor of the Inglewood Church, Los Angeles, and representative of the Royal Ambassadors in Southern California, recently

sent out a questionnaire to the men of his church asking as to their proficiency in craft work, scouting interests, nature study, Indian lore, etc., in the effort to enlist help for the various phases of the boys' program. He discovered some very valuable helpers for his boys' work.

"Training Class for Chief Counselors"

J. Wesley Loftis, high counselor for the District of Columbia, has been experimenting with a "Boys' Institute," or "Training Class for Chief Counselors," extending over a period of five nights in one week, for an hour and a half each night, or for a period of five or six weeks with one evening each week. This is the first time a training school of this character has been undertaken and the results achieved will subsequently be made available to our high counselors. A group of twentyfive churches is included in the plan, which is suggested by the experience Mr. Loftis has had in a Scout Master School. We look forward to the results with particular interest.

Endorsed the Royal Ambassador Materials

The Boys' Work Council of Southern California met at Baptist headquarters on January 25, under the leadership of Oliver DeWitt Cummings. Floyd L. Carr was the guest of the Council and spoke on the Royal Ambassador program materials and camp program. It was unanimously voted to recommend to the Scout troops and Pioneer units already organized in Southern California that they affiliate with the Ambassador movement by using once a month the Hero Programs based on the lives of great missionaries. The question of developing a camp for Baptist boys was referred to a committee composed of the executive leaders of the Council, Rev. Frank Fagerburg, Rev. Walter Woodbury, and Dr. Otto S. Russell.

Father and Son Banquet at Tulare, California

Our Field Secretary spoke on "Boys, Men and Missions" at a Father and Son Banquet early in February at Tulare, California, Rev. Guy Jones pastor. Five churches cooperated. In the evening Mr. Carr gave his popular talk to the boys on "Our Shrinking World." It is hoped that the boys of the California churches will take places of large leadership in the days to come.

A Winning R. A. Basketball Team

The Walter C. Mason Chapter of Royal Ambassadors, Stillwater, N. Y., has organized a winning basketball team under the leadership of Rev. Theodore L. Conklin, the pastor. An interchurch league has been formed. Mr. Conklin is the High Counselor in the Ambassador work for Eastern New York, and director of Camp Neyoraca. the Baptist Boys' Camp for New York.

Chapter Enrolments

For the period November, December and January, the following chapters were enrolled and granted charters. These chapters were distributed over sixteen states of the Northern Baptist Convention territory. "Baptist" is understood in each case.

November

- 424—Ball, First Baptist, Pleasantville, N. J. 425—Wilfred T. Grenfell, Cambridge, Cambridge, Ida.
- 426—Catherine Mabie, South Park, Buffalo, N. Y.
 427—Livingstone, First, Gallipolis, O.
- 428—L. W. Spring, Baptist, Mexico, N. Y. 429—W. Barbrooke Grubb, First, Murphysboro, Ill. 430—Judson Pioneers, Forest Hill, Berke-
- ley, Calif. 431—David Livingstone, First, New Castle,
- Ind.
- -Grenfell, First, Tonawanda, N. Y. 433-Roger Williams, Baptist, Frederick-
- town, O. 434-Wilfred T. Grenfell, Bethel, Fort
- Fairfield, Me.
- 435—Roy Shaffer, First, E. Liverpool, O. 436—Adoniram Judson, First, York, Pa.
- 437-Ruben Marc, Elmwood Ave., Providence, R. I. 438—Arthur Tylee, First, Webster, Mass. 439—Mangano, Federal Hill Italian, Provi-
- dence.

December -

- 440-Paul A. Contento, First, Albany, N. Y.
- 441-Judson, Panton, Panton, Vt.
- 442—Raymond Buker, Burton Heights, Grand Rapids, Mich.
- 443-David Livingstone, Broadway, Paterson, N. J.
- 444-Arthur Tylee, Lincoln Square, Worcester, Mass.

January

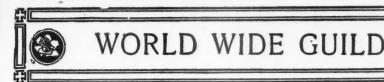
- 445-Joseph Taylor, 10th Avenue, Columbus. O.
- 446-Adoniram Judson, Second, Holyoke, Mass.
- 447—Edwin Watson, First, Fitchburg, Mass.
- 448-Eubank, Gooding, Gooding, Idaho. 449-Roger Williams, Main St., Norwich, Conn.
- 450-Wescott Chapter, First, Pontiac, Mich.
- 451—Grenfell, Lynden, Lynden, Wash. 452—Cronkhite, Scotia, Scotia, N. Y.
- 453—Livingstone Chapter, Warrensburg, N. Y. Warrensburg,
- 454-Adoniram Judson, Selden, Selden, Kans.

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A Prayer of Consecration

By RUTH E. FRERICHS

Lord, in silent consecration
At Thy throne we kneel today,
Yielding all and asking only
That Thou wilt light us by Thy ray.

Help us shine with brighter gleaming, O Lord Jesus, for Thy cause; Give our lives a deeper meaning As we work by Thy great laws.

Lord, we kneel with deep thanksgiving
For the works of Thy great love—
May our lives lead others also
To the throne of power above.

Father, in complete surrender
Humbly now we come to Thee;
Take us, fill us, use us, bless us,
Keep us through eternity.

The above verses were written by an Oregon Guild girl and breathe a real spirit of consecration.

My S. O. S. call for the origin of the song in January MISSIONS, "Was That Somebody You?" brought a letter from Harriet Engelage, Peru, Indiana. She says: "I am glad to tell you that it was written by some one in Peru, a member of Star Chapter 350, for the Chapter's fifth birthday banquet, March 17, 1920, at which time Helen Crissman Thompson was guest of honor." Perhaps Miss Engelage is too modest to claim authorship, or perhaps she does not know who wrote it. Who can tell?

Some very important announcements follow. Read them carefully and act accordingly. This is my final reminder that April is check-up and finish-up month. The Reading and Theme Contests close April 15th. All money for our Fifteenth Birthday must be in the hands of your State Promotion Director at the State office not later than April 30th. We urge you, however, to send it by April 25th. If you need more Suggestions to Leaders, which have the coupon report slips, send immediately to me at Buffalo, or to the New York office for them. Have you sent your report cards to your Association Secretary? Please be prompt and fill them out accurately. I am reminded as I urge all these do's of the small boy who, when asked his name, replied

"Johnny don't." You will say your Alma Mater calls you "Gu Gi do." You may rest assured that she appreciates all the do's you have accomplished this past year, and feels sure that final reports will reveal a creditable fifteenth birthday gift to our Master "whose we are and whom we serve."

Faitfully Jonn, alway. Notes_

From Miss Phelps

Dear Guild Girls:

Since I last wrote you I have met with the Brooklyn girls in a large Rally at the Grace Baptist Church, Brooklyn. Long Island had already held their large Rally, so I visited around at the individual Guilds in Hempstead, Babylon and Lynbrook where they are forming new Chapters.

Dr. Edward Kunkle, promotion director of Missionary Cooperation of New York City Missions, aided by Mrs. Potter of Port Richmond, entertained us at a Guild Banquet for the Staten Island churches. It is strange that there have not been active Guilds on Staten Island for some time. However, there was a splendid representation and no lack of Guild enthusiasm.

At present I am just beginning a series of good times in Eastern New York. With Mrs. C. W. Gammons, the Eastern New York State Secretary, I have gone to rallies in Schenectady, Albany, Newburgh and Poughkeepsie. At Deposit, in spite of the cold weather and snow, the Guilders and Crusaders drove to Cannonsville to join their neighbors in a covered dish supper at the Community House, and later to discuss methods at a more formal meeting in the church.

I am sharing with you a snapshot sent to me by the leader of the West Side Baptist Church Guild of Wichita, Kansas. The girls hold their White Cross poster which won first prize at the Wichita State Rally. Sincerely,

Estler Brooks Philps

Station W.W.G., Alma J. Noble Announcing

May—for the Baptist Missionary Training School

This year marks the fiftieth anniversary of the Chicago Training School and we want to have a share in the celebration because Miss Brimson, the president, is a former Guild girl, because several of the present student body as well as numbers of graduates were also Guilders, and because there has always been a Chapter in the Training School.

The Committee in charge of the Anniversary has prepared four lovely pieces of dramatic material which may be procured from the Baptist Missionary Training School, 2969 Vernon Avenue, Chicago, Illinois. I hope you will plan a Training School Banquet some time during May and use one or two of these pageants. Others may be used any time during the year, but since May is to be the Anniversary month we want to be in on it. The pageants are as follows—all free:

Gifts and Givers, by Alice Brimson, Mothers' and Daughters' Banquet; A Golden Glow Party, by Amy W. Osgood, an Airship Party; The Old Album, by Amy W. Osgood, for Women's Societies but appropriate for Senior Guilds; The All-Embracing Choice, by Alice Brimson, very fine Consecration Pageant.

Guild Day at Kansas City, Missouri

Our Fifth Annual Guild Day is June 2, the day preceding the opening of the Northern Baptist Convention. The Conference all day and Banquet at night will be held in the First Baptist Church, Linwood Boulevard and Park Avenue. Luncheon at First Baptist Church will be 35c. Free over-night entertainment for Guild and Crusade delegates June 1 and 2 only. Apply to Mrs. L. B. Long, 3011 Linwood Boulevard. Banquet tickets and registration \$1.00. Apply for reservations with check enclosed, \$1.00 each person, to Miss Betty Carroll, 223 East 35th Street. Be sure to write Kansas City, Missouri.

No award this year for White Cross exhibits but awards as usual for Posters, Year Books, programs and banquet favors. These all must be sent at the senders' risk. If accompanied by return postage with return address clearly written, great care will be taken in returning them, but we cannot promise safe delivery. In the four years there has been only one instance of fail-

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More details will be broadcast through fliers and May MISSIONS. In the meantime, get busy and plan to send delegates, you of the Middle West particularly.

Miss Phelps will be in Nebraska in April and Kansas in May, so you whom it may concern write to your respective State Secretary and find out dates and places and if possible try to get as many Guilders as possible to the nearest meeting place that you may know your new Field Secretary.

A very good and very short pageant for College or Senior High girls, emphasizing life service, is "Gifts of Great Price" by Mrs. H. M. Le Sourd, 20 Beacon Street, Boston, Massachusetts. Copies may be procured from her at 25c. each. Another very good short play for three girls is "Aunt Elizabeth's Missionary Tea," four cents. Order from David C. Cook Publishing Company, Elgin, Illinois.

Detroit in Action

The Detroit Association began its fall activities with what we choose to call the "Kick-Off." This "Kick-Off" was held in the parlors of the Woodward Avenue Church, September 23rd. In our decorations, of course, we aimed for the football effect. On the mantel above the fireplace were two loving-cups, standing for past victories won, and the pictures of football teams with the strength necessary for the game ahead. On the walls were several college pennants and on the couch a pillow and blanket.

Our program consisted of a song service, beginning with peppy songs like "Hail the Victor" and closing with "Living for Jesus," a splendid devotional talk by one of our Detroit girls, the music by the Highland Park trio. and an inspirational address, "The Kick-Off," by Mrs. J. W. Herring of Pontiac. The rest of the program included talks from each departmental head in our City organization, placing clearly before the girls the work of the Association. From all reports the "Kick-Off" landed the Guild ball nearer the year's goal.

Just how far the ball has been carried down the field is shown in the splendid activities that have resulted. First, came an invitation from Birmingham to attend a banquet given by the Teen Age group. Twenty-one girls attended. The tables were lovely. At each place were individual candles, and at the head



MISS ELSIE ROOT, OF BURMA, A FORMER GUILD GIRL

table, a Fifteenth Birthday Cake held the place of honor between two stately tapers. A large bowl of blue and white asters was placed on the head table when the cake was removed. The program consisted of the usual business, followed by an inspirational message from Miss Grace Axford. A piano solo was given by one of the Guild girls. I gave a talk on Guild Methods, after which came a short sketch, "Aunt Elizabeth's Missionary Tea."

Next, came an invitation to attend a banquet at Royal Oak. Here five Guilds cooperated in making a splendid program. Nearly fifty girls attended this banquet. This program consisted of pep singing, music by the Royal Oak quartette, and another talk on Guild Methods.

Jefferson Avenue Church in Detroit was the next to give a banquet. This was for both mothers and daughters. There were over 100 present. Our State Retreat was in session at the time, and the Jefferson Guild invited the entire group to the banquet. Our secretary, Miss Carita Brown, gave the principal talk. Her topic was "The Abundant Life." The banquet as a whole was a credit to Detroit Guilds.

Pontiac is not in the Detroit Association, but they also asked me out there for a Guild supper. Here we had a little different arrangement. They had small tables around the room, and a self-server dinner. The merry-making filled the room with laughter. They conducted a Guild meeting, afterwards, and Pontiac girls know how to conduct a business meeting. My part in this program was to answer questions concerning the Guild work.

The Springwells Avenue Church, Detroit, gave a lovely installation service, one of the fullest and best programs of its kind that I have ever seen; Pep songs, readings, a duet, a devotional talk by Frances Priest, a violin and vocal solos, and the installation service.

The Senior Guild at River Rouge initiated the new Junior Chapter. They used that beautiful initiation service given in our Guild Book. The program was so successful that the Wyandotte Guild has asked that River Rouge help to initiate their new Chapter.

Then the Junior Philathea Class of Wyandotte invited me to their Sunday school class to help them organize a Guild chapter. The Trinity Church has organized a Guild of twenty girls and the Corando Church is planning for a new organization. Mt. Clemens Church has invited me to their next meeting and so has the new Jefferson Avenue Guild.



W. W. G., WEST SIDE CHURCH. WICHITA, KANSAS

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We have something else underway in Detroit of which we are most proud. We have started a World Wide Guild Training Course. Our class now numbers 25 and we expect about ten or more at our next meeting. This class meets once a month for six months for the purpose of training the girls in all lines of Guild work. This is a class for leaders and those who wish to become leaders. It is sponsored by all Detroit W. W. G.'s and we expect real results. We have also begun some definite Americanization work this year. About six of our Guild girls are assisting the missionaries here in the foreign settlements, teaching Sunday school classes, playing the piano, teaching Saturday afternoon classes at Friendship House, and helping in various ways. This year Detroit seems to be backing the line

In October our Association gave a supper with Miss Suzanne Rinck, of the Baptist Missionary Training School of Chicago, as our speaker. In December came our Vesper Service. Mrs. Helen Elgie Scott was our speaker. Our theme was "Passing on the Light," using the pageant given in that helpful manual this year. We all feel that our Vesper Service was the best we have ever had. The Birthday pledges were given at this service, and we received pledges amounting to \$230. We are now soliciting the Guilds not represented at our Vespers, and believe that we will secure our \$400.00.—Jewel Gunnel, City President.

A Rally Without Special Speakers

The House Party of East Association, held in New Market, N. J., has been written into the pages of history and I am enclosing a copy of the program.

We invited the president and one representative from each Guild (we have 29 Guilds in the Association), and we had a registration of 31. This is barely over half of our Guilds, but we had such a wonderful group and conference that we are gratified with this as our start, and may I dare to say we are proud of it!

We had no "guests" at the House Party. The speakers were all our own girls and registered representatives at that. It has been our custom to have but one rally a year in our association, and that in the spring. This year we planned a fall rally and an annual meeting for business in the spring. We plan to hold three vesper services in the association, dividing the Guilds according to location. This will provide each Guild with some vesper service responsibility. Every phase of Guild activity was discussed or presented in dramatic form, and enthusiasm ran high from the start at five p. m. Friday until the banquet closed Saturday evening. It was most helpful in constructive plans and equally delightful from a social point of view. This is the first of more to follow.-Viola Hoener, President Association Council.

Nellore, South India

The B. T. S. Chapter of the W. W. G. was the first one in South India organized by Miss Genevra Brunner, Guild secretary for Southern California in the early years. Each year it has broadened its vision and intensified its activities. At our monthly meetings the program committee have used the biographies of pioneer missionaries and one of Miss Applegarth's books as a foundation for very interesting pro-

grams. We also have held temperance meetings, at which scientific instruction with the use of charts was given concerning the harm done by alcohol. We are glad to say that all of our teachers and students have signed the temperance pledge, and wear the waite ribbon pin! The W. W. G. offerings have been used for the Bible Society in Madras, for home mission work in India, and to give the gospel to needy Russia. We have held rallies with other chapters of the W. W. G. In March a rally was held in the B. T. S. with an inspiring program of dialogues and songs on the general subject, "Use of the Bible in Missionary Work in Many Lands." In October our Guild sent delegates to the Telugu Women's Convention in which some of us had the privilege of giving messages on the "Victorious Life," the theme of the Convention.

Vespers at Norristown

Guild girls from five Chapters gathered in the First Church December 7th for Vespers. The program was full of light in the hymns, scripture, Guild Covenant, and a pageant, "The Lamps of Missions," written by one of the Norristown girls. The following hymn to the tune "O, Jesus, I Have Promised" was written for the Eastern Pennsylvania Rally by Mrs. Johnson of Coatesville and was sung at the close of the Vesper Service.

LET THERE BE LIGHT

At the Creation's dawning, God said, let there be light,

He moon and stars created, to end the dark world's night.

The sun in all its splendor, He made to shine by day,

And thus the weary traveler has light upon his way.

"I am the light," said Jesus, "to this dark world I came,

I left a throne in glory, for agony and shame,

That none should walk in darkness, that none should lose their way

But find a light to guide them, unto a perfect day."

"Ye are the light," said Jesus. "This task I gave to thee,

To share thy light with others, all ye who follow Me."

Then Guild Girls let thy light shine, that all the world may see,

That all may share thy gladness, throughout eternity.



W. W. G., JAPANESE CHURCH, SACRAMENTO, CALIFORNIA

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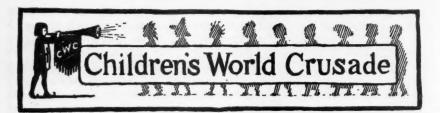
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Rally Day Crowded With Children

April 25th is the Red Letter Day this year. The suggestions for the program in last month's MISSIONS should be well under way by this time and the immediate pressing responsibility of leaders is to get the children to talk and plan sufficently that they will all be eager to go to the Rally.

It is always much more helpful and happy for the boys and girls when they take part themselves, so more and more it is growing to be a children's rally in every sense. One point must be iterated and reiterated and that is that even though this is a C. W. C. Day Rally, all the children of our churches should be given as much responsibility and attention as Crusaders. It is the missionary day for children. There should be a real challenge to generous and joyful sharing of the love of Jesus with all the children of the world; a sense of gratitude for the part that they have had this last year and pleasure in the meeting and games. In large rallies it is impossible to play games, but it is not necessary as the large number creates enthusiasm.

Be sure to engage a photographer, professional or amateur, to take a picture of the whole group and of the children in the play or on the program. See

that the camera is close enough to show the children's faces. If banners are brought by the different groups, they should be in the picture. Send a picture with an account of the rally to the local newspaper and to me. Some groups may come in auto buses or in four or five automobiles and a photograph of these with banners or bunting would make a good picture. Don't be afraid of publicity and attracting notice. It will have a good effect on the children and on the missionary enterprise.

Mary L. Moble.

Our Conferences at the N. B. C.

The Conference on C. W. C. methods, plans, materials, activities and everything pertaining thereto, which has been held for the last four years on the day before the Northern Baptist Convention opens, is to be held at the First Baptist Church, corner Linwood Boulevard and Park Avenue, Kansas City, Missouri, June 2. This is one of the most helpful and delightful days of the Convention for children's workers.

There will be a morning session; lunch at noon for 35c.; afternoon session; joint banquet with the W. W. G. at six P. M., price \$1.00, to which the children are invited to participate not

only in the "eats" but on the program. It is a great day and every children's worker who possibly can should plan to go a day early in order to be with us.

Overnight entertainment and breakfast will be furnished free for June 1st and 2nd by applying to Miss Betty Carroll, 223 East 35th Street, Kansas City, Missouri. Send to Mrs. L. B. Long, 3011 Linwood Boulevard, Kansas City, for banquet ticket, enclosing a check for \$1.00 by May 29.

The exhibit this year is to be selected by the District Secretaries. Local leaders are asked to send their exhibits to their State Secretary. We urge very strongly that local leaders will cooperate by sending something that the children have done or that the leaders have made for a special educational purpose. Anything that has been of value in one place will be suggestive to other leaders and the best way to spread such information is to exhibit the work. Therefore send what you have to the State Secretary, who will send a proper assortment to be exhibited first at the District Meeting and then to the National Conference in Kansas City. Our Department will give ten prizes for the best exhibit in each of the ten Districts. The only way to make this worth while is for each leader to send her best.

Questions for discussion and suggestions in missionary work with children may be sent to Miss Mary L. Noble, 218 Lancaster Avenue, Buffalo, New York, by May 15. It always adds to the interest and value of our discussion to have the help of the larger group of those who cannot attend in person but who have ideas to offer.

Miss Phelps' Message

Dear C. W. C .:

Yesterday I attended the Crusade meeting at the Emmanuel Baptist Church of Schenectady, New York. There are 45 in their Crusade Company and 25 Heralds. The meetings are held at the time of Junior Church, the Companies marching out of the regular church service in a procession headed by their flags. Some of the Crusaders wore their red and white uniforms. Mary Bryson, the president, presided, leading the singing and responsive reading. She urged the handing in of lists of Knightly Deeds, helpful acts performed during the month. The librarian had a period for the exchange of books, and records of the attendance and of the gifts put in the Auto were made.



C. W. C. RALLY, ROCKFORD, ILLINOIS

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Mrs. Hamilton, the leader, showed me a large chart on which was a shield for each Crusader and Herald. On each shield were rows of stars of various coloring. Each color stood for a different part of Crusade work, attendance, missionary reading, gifts, etc. I was given one of the notebooks which they are now making of the religious pictures from the calendar opposite which they are writing appropriate Bible verses.

Some of these Crusaders attended the Guild banquet in Crusade costume and recited the Memory Assignment as their share of the devotional service. I have greatly enjoyed knowing them and wish you might all have shared the inspiration of the visit.



Red Letter Day in Rockford, Illinois

It was our pleasure to have Mrs. E. S. Osgood, our State C. W. C. leader, with us as a guest recently. Therefore we were glad to make a real worth while day of it and invite some of our C. W. C. neighbors. The result brought to our Junior room 125 happy faces and this was a fine representation. State Street Baptist of Rockford had six of its Crusaders recite the 96th Psalm. Freeport, twenty-eight miles distant, gave one verse of the "Crusaders' Song." The entertaining C. W. C.'s gave the Pledge and flag salutations and "We've a Story to Tell."

Mrs. W. S. Lincoln, who happened to be in our midst that day, led in the morning prayer. Then Mrs. Osgood spoke to us on "Japan" and brought before us in brief dramatization the way the Japanese worshiped before knowing our dear Saviour. We believe every one present received a real blessing for having met with us at the Sunday school hour on that Sunday. We are enclosing a hurriedly arranged group picture of the Crusaders and workers present.—

Mrs. O. A. Meyers.

A Letter from Raymond B. Buker

Moulmein, Burma.

Dear Folks in the Homeland:

The last letter I wrote from among the sounds of the Lahu, Shan, and Chinese languages around Mong Mong. Now I write among the bells of Moulmein. These bells are not like the "tinkle, tinkle bells on the road to Mandalay." Indeed no, for those Mandalay bells were idol bells. The bells of Moulmein come from nearly a dozen Chris-



RAYMOND B. BUKER

tian institutions which by the blessing of God have come to be as characteristic of Moulmein as the "old Moulmein Pagoda." I told you of my trip to Mong Mong. I was contemplating a tour through a section of my territory. My tour lasted eleven days. During that time I visited thirteen villages. A few villages were visited only an hour or so, but most of them were visited overnight. Thirteen of us were in our party and I for one enjoyed very much living with these folks. Sometimes in the homes, sometimes in the chapels, always eating and sleeping on the same scale as the Lahu, gave me a closer appreciation of their lives.

Returning from tour, I held a fourday Bible study class. We worked three hours a day on the book of Romans, emphasizing again Luther's great premise, "Justified by Faith." It was a rich blessing to me if not to them. Folks, pray that these Lahu and Wa may be led into a realization that the Kingdom of God is not eating and drinking, but righteousness and peace and joy through the Holy Spirit. And, oh, that they might realize that the way to God is not through works, but through faith in Jesus Christ and His sacrifice on Calvary. After four years of intimate relationship with those folks I am ready to say without hesitation that this is their greatest need, the baptized ones as well as the non-Christians.

Then I started back for Moulmein. On my return trip I was able, with the help of an altimeter and watch, to make a graph-picture of our road from Mong Mong to Mong Yaw, Burma (i.e., the end of the motor road). From 3,500

feet we climbed to 6,800, then down to 3,500 again; up to 6,600 and down to 1,400, across the Burma-China border and the Salween River; up to 5,000 and down again to 1,400, then up to 2,800 and we were at Mong Yaw. It took us 64 hours of traveling. This would mean we averaged just eight hours a day. Anyway, we made a record time of actual time on the road, from Mong Mong, Yunnan to Mong Yaw, Burma, in eight days. The distance must be about 160 miles. We do not average much better than two and a half miles per hour over the rugged mountain trails, yet you would be surprised how tired one gets going at what seems to be that slow rate.

I found my wife still in the hospital. Of course I was disappointed, as I had hoped to find her completely recovered after two months of trying to get well under the best of care in this excellent Moulmein Hospital. And remember that these lovely doctors and nurses take care of the missionary children whenever the mother comes for treatment. Now the doctors say that Mrs. Buker cannot go back to Mong Mong in this term of service. Once more we must seek God's will for us as we change to another location. My wife seems to be improving rapidly during the past week. We seek your prayers for her speedy recovery.-Raymond B. Buker.

Where It Really Rains

Yesterday afternoon Mrs. Bawden and I started down to Allur. Five miles south of Kavali we came to the breach in the road that was washed out in the last heavy rains. Mrs. Bawden got out and walked across in spite of the mud. for she did not like the looks of the muddy detour. But I made a trial of it with the car, got about a quarter of the way across and stuck ingloriously in the mud, with my right front wheel hubdeep and the rear wheels whirling uselessly. When I asked my motor boy whether the chains were under the back seat, he knew nothing of them, and the rope we always carry had been left at home in the garage. So I sent the young man to the village for a rope and some men, and in a few minutes he came back with both. They tied the rope to the rear axle and with a lot of shouting and noise and the help of the engine, pulled us back up on the road and we turned around and came back home again and shall not try the place again until the weather dries up a bit and makes traveling easier.

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Just as we got back up on the road and the men were untying the ropes, a little weazened-up man who had been pushing on the right mud guard, leaned down and looked at the front wheels, especially the one nearest him, and then most seriously called the attention of the rest of the men to the fact that it was altogether too bad that after all the hard work my front wheel had gone bad and was broken. It had come up out of the mud all right and I was not conscious of anything wrong with it, so I got out to look at it, for he seemed so much concerned about it. I found that it was standing as it had come up from the side of the road, at an angle of perhaps thirty degrees with the axle, and he thought it was broken. How he and the crowd laughed when I climbed in again and showed him how I could set it straight again with the wheel.—S. D. Banden.

(Mr. Bawden has charge of the work at Kavali, India, among the criminal tribes. This story gives us an idea of some of his other troubles.)

A Letter from Burma

Toungoo, Burma.

Dear Friends in America:

For a few weeks' respite from the intense heat of the summer in Toungoo, I am enjoying greatly the pleasure of the hill station Taunggyi. The other morn-



TAUNGTHU WOMEN IN THE TAUNGGYI BAZAAR IN THE SHAN STATES NEAR BURMA

ing some of us climbed the Crag and ate our bread, tea and plantains (bananas) up there. My legs are still lame from the climb, though we walk a lot here every day. The mountain views, the pine trees, the lovely flowers, the fresh, invigorating air, the delightful missionary companionship, and the evangelistic enthusiasm always in evidence in the work here—all these things combine to make Taunggyi very desirable. It is a great inspiration to us missionaries from the plains to come up here, but you must not think that it is an idle time. We spend a lot of time consulting about

methods of work and many hours a day in language study—it is easier to concentrate in this cooler atmosphere. All of us try to write a great many American letters, and most of us have a lot of Mission and Government correspondence.—Mildred Mosier.

S

May I say that I am enjoying MISSIONS and have for years read it with a great help, inspiration and spiritual profit to me. May God bless you in your great work. MISSIONS is to our family the best magazine of its kind.—Rev. Eiling Monnes, Minot, N. D.



KINDERGARTEN CHILDREN IN NELLORE, INDIA. MISS OLIVE JONES IS STANDING IN CENTER OF REAR ROW

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BAPTIST CHURCH AT MANLIUS, ILLINOIS

A Living Rural Church

BY EDWIN E. SUNDT

THE Manlius (Illinois) Baptist Church, Rev. Arthur W. Littrell pastor, is one of the most active and successful country churches in the land. Situated in the open country, with less than a dozen families within a radius of a mile from the church, it ministers nevertheless to nearly 500 people, 256 of whom are members of the Manlius church. Its program and interests embrace all of life and minister to all ages and nationalities and creeds.

The equipment is almost ideal, with a modern parsonage, a well-cared for community building and a neatly provided meeting house. These are surrounded by flower gardens and shrubbery, cared for by the pastor, and cement walks lead to the various buildings. The community house has a large dining-room in the basement, seating about 150 people, and a comfortable social room above where numerous social and community affairs are held.

The church has a large Sunday school and a splendid young people's society. The Sunday school averages about 150 each Sunday, has an adult class of 50 and a good young people's group. There are three closely graded departments directed by Mr. Cleveland Dab-ler, the superintendent. The attendance frequently rises to 200 and above with young folk and adults remaining for the church service.

In young Mr. Holman Johnson the B. Y. P. U. has a worthy leader. He is also the president of the Ottawa Association B. Y. P. U. and leads the young folk in their manifold activities. Church services are well attended, running up

to 200 on many Sundays, with young people often sharing in the program. The Manlius church conducts services at Thomas, some ten miles distant, and shares its pastor with surrounding churches which call upon Mr. Littrell for his able services. Missionary giving is generous. The annual church budget is about \$3500, of which \$500 or more goes to missionary causes. The church also owns its own electric plant and has invested many hundred dollars during Mr. Littrell's pastorate in improvements of the property.

Pastor Littrell began his ministry at Manlius about four years ago and has enjoyed unusual success and progress.



REV. ARTHUR W. LITTRELL

The church has increased in membership and financial strength and is constantly contributing worthy young people to the urban centers. It also furnishes several leaders in the association. Besides Mr. Johnson, leader of the young people, the church has several active missionary workers among whom is Mrs. Arthur Swanson, president of the Association's Missionary Society. About 100 have been added to the fellowship during Mr. Littrell's ministry.

The busy pastor finds time to conduct several evangelistic meetings each year in other fields and is consistently successful in his work. Thus the Manlius church serves not alone its own constituency, large as it is, but shares liberally its fine leadership in the association and surrounding area. Besides a comprehensive church program, week day religious training is given in the local public schools for sixteen weeks each winter and a wide ministry is maintained to all the interests of these farm people and their young folk.

Foreign Mission Record

SAILED

From San Francisco, January 23, on the President Wilson, Rev. L. W. Spring, to Penang; from Penang, March 6, on the British India steamer, for Burma.

From New York, January 31, on the Lancastria, Dr. and Mrs. Ernest Holsted and four children, to Havre; from Marseilles, February 13, on the *Mooltan*, to Port Said; from Port Said, February 19, on the *Mulbera*, for South India.

From New York, February 18, on the *President Harding*, Miss Mary Bonar, to Antwern; from Activers for South India.

Antwerp; from Antwerp after June 30, for Belgian Congo.

ARRIVED

Rev. L. C. Hylbert and daughter, Elizabeth, of Shanghai, China, in New York, January 27.

APPOINTED

Miss Laura E. Johnson, Miss Olive Bushner, Miss Ruth E. Murphy, Miss Evelyn Stephens, at the January meeting of the Woman's Society, in New York City.

DIED

Rev. A. E. Seagrave of Rangoon, Burma, in Rangoon, February 6.

Announcement Regarding Dr. F. King Singiser

At the meeting of the Foreign Mission Board held in New York, February 10, 1931, the resignation of Field Secretary F. King Singiser, D.D., was presented to take effect February 28, 1931. Dr. Singiser has accepted a call to the pastorate of the First Baptist Church of Watertown, Mass., and begins his work there on Sunday, March 1st. He came to the Foreign Mission Soci-

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ety's service from the pastorate of the First Baptist Church of Troy, N. Y., in the late fall of 1927, his work as Field Secretary being in the interests of interpreting the missionary situation abroad to the constituency at home and in the special promotion of the Judson Fund, whose objective of one million dollars as is now well known was generously oversubscribed. Previous to his Troy pastorate Dr. Singiser had been a missionary of the society in Burma. He had also served as Promotion Director for the Metropolitan District of New York. With this splendid equipment and this large and helpful experience he enters upon his new field at Watertown with every promise of a successful and happy ministry. The board accepted the resignation and placed on record its grateful appreciation of his service.

Program of the Northern Baptist Convention

The Committee on Program for the Northern Baptist Convention to be held at Kansas City, Mo., June 3-8, 1931, has given serious and prayerful consideration to its task and the program is nearing completion. A more detailed announcement outlining its features will shortly be published.

The general program theme will be "Christians in a Changing World." For the Convention text the Committee has chosen the familiar words, "That the world through Him might be saved." President A. W. Beaven will give the keynote address. The series of noon hour devotional services will be known as "The Convention Daily Altar" and will be conducted by Rev. W. S. Abernethy of Washington, D. C. The Convention sermon will be preached by Prof. D. J. Evans of Colgate-Rochester Dinivity School on Sunday evening, June 7, instead of at the morning session as heretofore. There will be no Sunday morning session of the Convention in order to permit delegates to attend communion services at the Baptist churches in Kansas City.

In relation to the general program theme several important topics have been included, notably "Evangelizing a Changing World," "Christians in a Changing Intellectual World," "Christians in a Changing Economic World," "Private Property in a Changing World," "Race Relations in a Changing World," "Christians in a Changing International World." Among those invited to participate in the program who have already accepted the Committee's invitation are Rev. C. L. Seasholes, Prof. A. J. Harms, Rev. Luther Wesley Smith, Rev. Justin W. Nixon, Mr. Theodore Sorg, Rev. Ivan M. Rose, Prof. Edward Alfred Steiner, Rev. E. T. Dahlberg, Rev. Charles Durden, Rev. J. W. Brougher, Jr., Rev. Gordon E. Bigelow. Rev. P. H. J. Lerrigo, Mr. Grant M. Hudson.

A new feature will be the Convention Forum conducted on five succeeding days and open to the entire Convention. Five subjects of major interest will be outlined by competent speakers with full opportunity for discussion from the floor. In addition to the five forum hours a series of twelve group conferences has been arranged. The forenoon sessions have been reserved for Convention business.

As soon as certain other details have been arranged and other acceptances have been received, the full program will be published in the denominational press, and probably in the May issue of MISSIONS.

On behalf of the Program Committee, Rev. Clarence W. Kemper, Chairman; Rev. J. W. Brougher, Jr., Mrs. J. F. Browning, Rev. H. C. Burr, R. B. Elrod, Rev. A. Ray Petty, Miss N. G. Prescott, Pres. George W. Taft, William B. Lipphard, Secretary.

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A Model Subscriber

Mrs. E. M. White of Framingham Centre, Mass., gave subscriptions to Missions to ten of her friends as Christmas presents this year. In addition to subscribing herself, she sends in her answers and uses her prize magazines for cutting, in order that she may keep her own copies as a permanent file.

A Question Box Contest

The Missionary Society of the First Baptist Church, Sandborn, Indiana, recently completed a six months' Question Box Contest. The Society was divided into two groups with a captain at the head of each; the pastor's wife, Mrs. C. R. McBride, acting as one of the captains. The winners were entertained at luncheon by the losing side. Mrs. Charles Brashear, who sends in the report, states that the interest in reading Missions was greatly increased, and that they have already started their second contest with the aim to have 100 per cent. of their members reading MISsions. The result will be interesting.

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